TWO TREATISES

CONCERNING

I. GOD's All-Sufficiency,

AND

II. CHRIST's Preciousness.

BEING

The Substance of some SERMONS long since Preached in the University of *Oxford*.

By **Henry Wilkinson**, D. D.
Then Principal of Magdalen-Hall, *Oxon.*

ECCLES. IX. *ver.* X.

Whatsoever thy Hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest.

2 COR. V. *ver.* XIV.

The Love of Christ *Constraineth us.*

Domine Jesu, *Te plus diligo, quam mea, meos, Me.* Bern.

LONDON

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The Epistle Dedicatory.

TO THE
RIGHT WORSHIPFUL,
HIS MUCH
Honoured Friend,
John Clarke,
OF
St. *Edmund-Bury*, Esquire.

Sir,

THat I may not Live and Dye Ungrateful, I presume to prefix Your Name to these Ensuing Treatises, as a Testimony of my Grateful Acknowledgment

of thoſe many Signal Favours, which you have conferr'd upon Mee.

The First Treatiſe *opens and applyes the Doctrine of* God's All-Sufficiency. *The deliberate Meditation and Application thereof, amidſt various Diſpenſations, and Viciſſitudes of Providence, will be a Divine Cordial to Relieve a fainting Spirit; and will ſwallow up, and overcome all Outward Troubles, as* Aaron's Rod *ſwallow'd up all the* Rods *of the* Ægyptian Magicians.

That Pious Aphoriſme, *which the Noble, and truly reli-*

religious Lady Vere, *chose for her Motto, namely,* GOD WILL PROVIDE, *doth the Faith of every true Believer fully assent unto; by which he is enabled to Rely upon the* All-Sufficiency *of a Faithful* God, *both for a Supply of whatever he wants, and for a Sanctifyed Improvement of all that he enjoys.*

The other Treatise *endeavoureth to unfold the Precious* Excellency of Christ, *in order to the rendring of him the most Desirable Object to the Believers Faith.*

As all Light at God's *Command, in the First Creation,*

did fix, and terminate in the Body of the Sun; ſo it hath
Col. 1. 19. pleaſed the Father, that there ſhould be a Perfect and Compleat Fullneſs *of all Divine and Heavenly Graces, dwelling in the Perſon, as well as in the Doctrine of the Bleſſed* Jeſus; *and He it is, in whom all Excellencies do Concenter: In Him, there is a Fulneſs of Merit to Juſtify and Save us, a Fulneſs of Grace to Sanctify and Cleanſe us, a Fulneſs of Wiſdom to Guide and Direct us, a Fulneſs of Power to Suſtain and Uphold us; and, in a word, a Fulneſs of Mercy, Pity, and Compaſſion to Relieve and Succour us. How truly then*

then did the Spouſe *call her Beloved,* The Chiefeſt among Ten Thouſand? Cant. 5. 10.

I have taken Liberty to become Your Remembrancer *of theſe Things, though You know them already, and have been fully Inſtructed in them.*

My daily Prayer to God *for You is, and ſhall be, That Your Laſt Dayes may be Your Beſt Dayes; Your Laſt Fruit, Your Fulleſt and Faireſt Fruit: That, as a Plant of* Righteouſneſs *in* God's *Garden, (which hath no Withered Trees, Over-grown, and paſt Bearing) You may* bring forth more Fruit in Old Age; *and, like the* Almond- Pſal. 92. 13, 14.

Tree,

Tree, *be even Blossoming, and always Flourishing. So prayeth,*

Cornard-Magna, near *Sudbury* in *Suffolk*, Nov. 2. 1680.

Honoured Sir,

Your most Obliged, & Humble Servant,

Henry Wilkinson.

GOD's All-Sufficiency.

Plainly Opened, and practically Applyed, in a Treatiſe upon

2 CHRON. *Cap.* XXV. *Ver.* IX.

And Amaziah *ſaid to the Man of* God, *But, What ſhall we do for the Hundred Talents, which I have given to the Army of* Iſrael? *And the Man of* God *anſwered, The* Lord *is able to give thee much more than this.*

Treatiſe I. *of* God's All-Sufficiency.

CHAP. I.

Containing the Coherence, Expoſition, and Diviſion of the Words; with the Deduction of a Doctrine inſiſted on, as the Foundation of the whole Diſcourſe.

The Coherence.

WHich Words contain a Queſtion, and an Anſwer. The Perſon propounding the Queſtion, is, *Amaziah King of Judah:* The Perſon returning the Anſwer, is, *A Man of God. i. e.* a Prophet Inſpir'd by *God*, and ſent on a great and weigh-

ty Errand to the *King*, as afterwards will appear.

It will be worth our while, First, to make inquiry concerning *Amaziah*, and then concerning the *Man of God*, both mentioned in the Text, that so my Passage may be made more clear.

1. *First*, for *Amaziah*, we Read how he was Described, *vers.* 1. and what his Conversation was, *vers.* 2. compare this with 2 *King*. 14. 3. and one Text will give more Light to the other; There it's said of *Amaziah*, that *He did that which was Right in the Sight of the Lord, yet not like* David *his Father: he did according to all things, as* Joash *his Father did. Joash* began well, and afterwards Apostatized: So did *Amaziah* Tread in his Fathers Steps; and to Evidence, what *Amaziah* did, was not Sincere; it's said, *vers.* 2. *He did that which was Right in the Sight of the Lord, (i. e.)* What for the Substance or Matter of the Action was approved of *God: But not with a perfect Heart.* This *But*, makes a wide difference between a Hollow, Formal, Hypocritical, and a Sincere Professor.

2 King. 14. 3.

Amaziah was defective in his Walkings, and a Back-slider like his Father: As his Father was, so was he; Good at first, Nought at last. *Grotius* gives an Obser-

Κακῶ κοέακος κακὸν ὤον.

Observation on 2 *King.* 15. 3. —— *Egregiam laudem sine turpi macularet.* —— It's true, that *Amaziah* restored the True Worship of *God*, much decayed in his Fathers time, after the Death of *Jehojada*; yet what *Amaziah* did, was but a Partial, not a Total Reformation: All he did, was but to halves; and how could it be otherwise, as long as there was a naughty Principle, a rotten Core, and Heart rotten at the bottom? The Version of the *Seventy* Runs, *Not with a full Heart*: He went not thorough with his Work, but to Halves only. For 2 *King.* 14. 4. It's there said, ‖ *Howbeit the High Places were not taken away; as yet, the People did Sacrifice, and Burnt Incense on the High Places.* Those High Places, What were they, but devised Wayes, humane inventions, superstitions, no better than additional Will-Worships, and such are ‖ Corruptions of Worship. People would not be tyed to one place of *Gods* Appointment; but according to their own Fancies and Humours; they would add, and set up others of their own Divising: Against which, there is an expres Prohibition, *Deut.* 12. 4, 5. 6.

Grotius in 2 Kin. 15. 3.

οὐκ ἐν καρδίᾳ πλήρει. *LXX. in 2. Chron. 25. 2.*

‖ *Quod etsi dictum sit etiam antea de aliis tamen iterum atque iterum repetitur, nimirum ut quanta quamque pestifera Superstitionis vis sit, observemus Hac enim ubi in animis hominum radices altius egerit, a gre velli potest.* Wolphius *in loc.*

‖ *Hominum inventa in Dei cultu impuræ sunt corruptelæ,* Calv. Instit. L. 4. c. 10.

5. 6. And further to ſet forth the inſincerity, and rotten heartedneſs of *Amaziah*, the 14. *verſ.* of this Chapter gives a full Evidence. For it's ſaid,

ver. 14. *Now it came to paſs, after that* Amaziah *was come from the Slaughter of the* Edomites, *that he brought the Gods of the Children of* Seir, *and ſet them up to be his Gods, & bowed down himſelf before them, and burned Incenſe unto them.* And ſuch curſed Fruit, doth a rotten heart Bear. A Heart that's Deceitful and Hypocritical, marrs all our Services, *Quod cor non Facit, non fit.* All's as undone, and quite loſt; if the Heart be not the Doer thereof. If the Heart be Good, all's Good; if the Heart be Nought, all's Nought. The Prieſt under the Law, in all Sacrifices, chiefly lookt at the Heart of the Beaſt, that was to be Offered, Amongſt the Heathen *Augurs*, there was ſpecial Notice took of the Heart of the Sacrifice. If the Heart was Tainted and Corrupted, that Beaſt was rejected, and not to be made a Sacrifice. Now that, which *God* principally required (*i. e.* a perfect Heart) was wanting in *Amaziah*. An imperfect, partial, hollow Heart, was odious and abominable unto *God*; and for a full determination let's have recourſe to the Judgment of *Solo-*

mon,

mon, Prov. 10. 20. *The Tongue of the Juſt, is as choice Silver; the Heart of the Wicked is little worth:* and *Prov.* 15. 8. *The Sacrifice of the Wicked, is an abomination to the* Lord; *but the Prayer of the Upright is His Delight.* Theſe Scriptures gives a full and evident Satisfaction. Prov. 10. 20. 15. 8.

Yet notwithſtanding the great Evil in *Amaziah*, we may not paſs by in Silence ſomewhat in him, which was both very Remarkable, and highly Commendable; and that was his Execution of Juſtice upon thoſe who were his Fathers Murtherers, *ver.* 3. How his Father was Murthered, is upon Record, 2 *Chron.* 24. 25. Although (as they thought) a fair Pretence might be pleaded, as if what they did, was only to Revenge one Murther with another; yet their Treaſon was Abominable, and their Murther Execrable; wherefore the Hand of Juſtice overtook thoſe horrid Regicides: yet Juſtice, and Mercy contend together; *this* to ſpare the guiltleſs Children, *the other* to ſlay the guilty Father, *ver.* 3, 4. A Scripture Rule is the Kings Warrant, *Deut.* 24. 16. *The Fathers ſhall not be put to Death for the Children, neither ſhall the Children be put to Death for the Fathers; every Man ſhall be put to Death for his own Sin.* To come nearer Ezek. 18. 20.

to my Text, let's conſider *Amaziah* as a Warrior, and his Military Preparations *ver.* 5, 6. *Moreover* Amaziah *gathered* Judah *together, and made them Captains over Thouſands, and Captains over Hundreds, according to the Houſes of their Fathers, throughout all* Judah *and* Benjamin, *and he Numbred them from Twenty Years Old & above, & found them Three Hundred Thouſand choice Men, able to go forth to War, that could handle Spear and Shield. He hired alſo, an Hundred Thouſand mighty Men of Valour out of* Iſrael, *for an Hundred Talents ſo Silver. And thus far of* Amaziah. ver. 5. 6.

In the *Second* place, let's take Notice of the Man of *God*. What his Name was, and what was his Place, whence he came, are not mentioned. But his Meſſage is Recorded to be a ſtrict Prohibition, *ver.* 7. *There came a Man of* God *to him, Saying, O* King, *Let not the Army of* Iſrael *go with Thee, for the Lord is not with* Iſrael, *to wit, with all the Children of* Ephraim. By *Ephraim* is to be underſtood the Ten Tribes; ‖ *Ephraim* was the chiefeſt of them. In *Jacobs* Bleſſing, *Ephraim* had made over to him the Priviledge of Primogeniture, *Gen.* 48. 19. So that Καὶ' ἐξοχὴν *Ephraim* alone

An Amos Pater Iſaiæ ut ſentiunt Hebræi? Grot.

‖ *Penes familiam illam Principatus Erat.* Piſc. Ephraim *eſt totum regnum* Iſraelis. *Plus quam viginti vicibus ita accipitur Tarnor, in* Hoſ. 4. 17.

alone paſſeth in the name of all the Tribes of *Iſrael*, *Iſa.* 17. 3. *Iſa.* 28. 1. Now *Ephraim* were Apoſtates from *God*, and incorrigible Idolaters, *Hoſ.* 4. 17. However, if *Amaziah* would not hearken to Counſel, but take that Army with him, he ſhould ſurely fall before the Enemy: It's an Ironical Speech, which vertually contains a vehement Check and Inhibition, *ver.* 8. *But if thou wilt go, do it, be Strong for the Battle*; God *ſhall make thee fall before the Enemy, for* God *hath Power to help, and to caſt down.*

And having præmiſed thus much as a neceſſary Introduction; I ſhall now conſider the Words of the Text, which fall into a Queſtion, and an Anſwer.

The Text divided 1. Queſt. of King *Amaziah.*

Firſt. For the Queſtion (which is full of Trouble, Perplexity, Diffidence, and Self-Intereſt.) *what ſhall we do for the Hundred Talents, which I have given to the Army of* Iſrael? As if I ſhould ſay, It's difficult, and no way probable, to get any Reſtitution of an Hundred Talents, from an Army of an Hundred Thouſand Men, whom if we Caſhier, we ſhall ſo enrage them, as there will be no hope at all left of recovering our Money out of their Hands. To attempt this Enterprize, would be as Succeſsleſs,

as to venture, to pluck the Prey out of the Mouths of ſo many *Lyons*. And on the other ſide, if we ſhould ſit down by ſo great a Loſs, as are an Hundred Talents, it would be very ſad and irkſome, not quickly to be recovered, and made up again. Here's a Dilemma, which on either ſide perplexeth the King. He is not willing to run the hazard of Fighting, with thoſe Hundred Thouſand valiant Souldiers, for the Reſtitution of the Money; And no likelihood there was of getting that Money from them without Blows: Neither was he willing to let them go away with the Money. To this Queſtion full of doubts and perplexity, the Prophet Anſwers.

2 The Man of *God*'s Anſwer.

You have in the *Second* place, the Man of *God*'s Anſwer abundantly ſatisfactory, and every ways ſufficient to quiet, content, and ſatisfy the *King*. *And the Man of* God *Anſwered. The* Lord *is able to give thee much more than this.* As if he ſhould ſay, *God* hath much more to give thee, and what Loſſes thou Suſtaineſt, He can abundantly make up unto thee: If thou truſteſt and dependeſt on *God*, thou need'ſt not fear Supplies from Him. *God* is both able, and willing to ſupply, ſuſtain, and provide for all thoſe who Truſt and Rely upon Him.

Him. The *Seventy* render the Words, Ἐστι τῷ κυρίῳ δῦναι σοι πλεῖσα τάτου And *Junius* renders them accordingly, *Eſt Jehovæ dare tibi amplius eo* (i. e.) *It is in the power of* God *to give thee much more.* The Vulgar Latin renders it, *Habet Dominus unde dare poſſit tibi multo his plura* (i. e.) *God hath enough to ſupply thee, and give thee much more than thou haſt Loſt.* ‖ *Vatablus* renders them according to the ſame Senſe. *Hugo Grotius* obſerves from hence, *Satis dives eſt qui Dei cauſâ pauperatur. He is Rich enough, who is made Poor for the Cauſe of* God. This holy Prophet was couragious in the Cauſe of *God*, and delivered his Meſſage with all courage and fidelity: And a convincing Argument he preſſeth from *God*'s *All-Sufficiency. The Lord* (ſaith he to the King) *is able to give thee much more than this.* And this Anſwer obtains that ſucceſs which was deſired, *ver.* 10. *Then* Amaziah *ſeparated them, to wit, the Army that was come to him out of* Ephraim, *to go Home again: Wherefore, their Anger was greatly kindled againſt* Judah, *and they returned Home in great Anger.* But obſerve what might be ſoon feared came to paſs, from the incenſed caſhiered Soldiers, *ver.* 13. *But the Soldiers of the Army which* Amaziah *ſent back, that they ſhould*

‖ *Eſt in poteſtate Jehovæ dare tibi vatab.*

Hugo Grotius *in loc.*

ſhould not go with him to Battle; fell upon the Cities of Judah *from* Samaria, *even unto* Beth-horon, *and ſmote Three Thouſand of them, and took much Spoile.* However ſuch miſchievous Conſequences might eaſily be foreſeen; yet *Amaziah* Diſputes no farther, makes no more Queſtions nor Demurrs, but obeys the Command of *God*, from the Mouth of His Prophet.

Prov. 25. 11. The Anſwer of the Man of *God*, is a Word *fitly Spoken*, which is (in *Solomons* Eſtimation) *Like Apples of Gold, in Pictures of Silver.*

The Text, is a Word of ſingular Support and Incouragement: It's *Tabula poſt naufragium*; An Anchor of Hope, A ſtrong Prop to uphold a tottering Building, A high Rock, ſtrong and impregnable, When Troubles come thick and threefold, and Loſſes, Croſſes, Impriſonments, Perſecutions, and Exile follow one upon another: here's Matter of Support, and Ground of Incouragement, to be drawn from *God*'s *All-Sufficiency.*

Iſa. 25. 4. *This is a ſhadow from the Heat, and a ſhelter from the Storm, when the blaſt of the Terrible one, is as a Storm againſt the Wall.* Here's *the Rock, Fortreſs, Buckler, Deliverer, Horn of Salvation,* and *high-*

Pſal. 18. 2.

high-Tower, &c. If amidſt our greateſt Preſſures, Sufferings, Straits, and Exigencies; we can ſtay, acquieſce, and quietly rely upon *God's All-Sufficiency*, and caſt our ſelves upon his Wiſdom, and wait for his Salvation. O! What ſweet and comfortable Lives ſhould we lead! If amidſt all Loſſes, we could believe aſſuredly this great *Truth*; *That the* Lord *is able to give as much more than this*; we ſhould be Gainers by our Loſſes, and Rejoyce in our Tribulations, and in every thing, ſubmiſſively, and patiently reſign our wills, to the Will of *God, which is a good, acceptable, and perfect Will.*

His variis Ephi thetis oſtendit David *Deum non uno Modo ſervare ſuos ſed ſicut ſuas varia genera periculorum & difficultatum quibus obijciuntur ita Deus variâ virtute præditum eſſ ad ſalvandum ſuos.* Molleri. *in loc.* Rom. 12 2.

From the Words thus Expounded, I ſhall Collect one Fundamental point of Doctrine, or choice Leſſon, for our Inſtruction, *viz.*

That the ſerious, and deliberate conſideration of God's All-Sufficiency, *ſhould ingage us ſilently, contentedly, and quietly to ſubmit unto* God, *to ſtay and depend upon His* All-Sufficiency, *even then, when the greateſt Loſſes, and Afflictions are incumbent on us.* Doct.

CHAP.

CHAP. II.

Contains the Method of Proceeding, and therein the first Argument drawn from God's *Attributes.*

Method propounded.

FOr Inlargement of this needful, and excellent Point, I ſhall fix on *Four* Heads of Meditation. (1.) To give in a plain Proof of my Aſſertion, *That God is All-Sufficient*; wherein I ſhall propound ſome convincing Arguments. (2.) I ſhall *demonſtrate* the Truth, That this Conſideration, *That God is All-Sufficient*, ſhould ingage us quietly and ſilently, to ſubmit unto *God*, and ſtay, and depend upon his *All-Sufficiency* amidſt our greateſt Loſſes and Afflictions. (3.) I ſhall endeavour to Reſolve *Two* or *Three Caſes* emergent from the *premiſes*. (4*thly*. and *laſtly*) I ſhall Conclude with ſome particular, and uſefull Application.

I reſume theſe *Heads* according to my propounded Order.

The Doctrine proved by Four Arguments.

1. I am to prove *That God is All-Sufficient*: Though the Doctrine be moſt undoubtedly true, and *God*'s Children have abundantly experimented the Truth there-

thereof; yet, I ſhall endeavour to give you more abundant proof, even good Meaſure full preſt, and runing over, which I ſhall propound in theſe *Four* enſuing convincing Arguments.

The *Firſt*, whereof is drawn from *Gods* Attributes. Now although we diverſly Apprehend them, as one way we underſtand *God's Juſtice*, another way his *Mercy*, &c. Yet all theſe are but one in *God*. He is one pure uncompounded ſimple Act: And he manifeſts himſelf by his Attributes of Omnipotency, Power, Mercy, Goodneſs, Wiſdom, and Truth; that he is able to Relieve, Support, Supply, and Extricate us out of all our Straits, Difficulties, and Exigencies whatſoever. Let's more particularly; for the clearing of the Truth, produce Inſtances in five Attributes (*viz.*) God's Wiſdom, Power, Mercy, Truth, and Unchangeableneſs, from all which will Evidently appear, the Truth of the firſt Branch of the Doctrine. *That God is All-Sufficient.* Arg. 1. drawn from *Gods* Attributes.

Firſt, Let's conſider the Wiſdom of *God*. As *God* in the Beginning, by Wiſdom, made Heaven and Earth: So by Wiſdom, He Ordereth, Guideth, and Governeth all the Things therein contained; This Wiſdom is infinite. *God* under- 1. The Attribute of Wiſdom.

ſal. 147. 5. underſtandeth all things, and knoweth the Reaſon of them: He cannot be deceived in any thing. And who can or dare reprove him in any thing He doeth, or queſtion why he hath ſo done? But

Cor. 1. 1. 20. as for worldly Wiſdom, *God* will Deſtroy it, and make Fooliſh the *wiſdom of*

Cor. 1. 25. *the World*; *The Fooliſhneſs of* God (as the Apoſtle ſaith) *is wiſer than Men.* (*i. e.*) That which the Men of the World count Fooliſhneſs, hath more Wiſdom in it, than all their Worldly Wiſdom. *Folly or Weakneſs* (ſaith judicious *Calvin*) *is improperly aſcribed to* God: *But it was neceſſary by ſuch Ironies, to confute the mad Arrogance of the Fleſh, which would rob* God *of his Glory.*

Nemini bſcurum ſt, quam mproprie ulſitia, el infirmitas Deo dſcribatur ſed eceſſe uit talibus Ironiis inſanam carnis arrogantiam refutare, quâ Deum omni ſuâ gloriâ ſpoliare non dubitat. Calv. *in loc.*

God can infatuate the Wiſdom of the Wiſe, and turn the Counſels of *Achitophel* into Fooliſhneſs. Be Men as great Politicians, as *Machiavel* was reputed to be, yet *God* can Blaſt all their Coun-

Job 5. 13. ſels; *He taketh the Wiſe in their own craftineſs* (i. e.) *ſuch as think themſelves Wiſe: in that ſelf-ſame thing, which they craftily contrived, they are taken, and intangled* (as Learned *Mercer* obſer-

Qui ſibi ſapientes videbantur Eo ipſo quod aſtute cogitarant capiantur & irretiantur. Merc. *in loc.*

obſerveth on the place.) Saint *Paul* ſeems to have Quoted this Scripture out of 1 *Cor.* 3. 19. There's an Emphatical Word in the Original πανουργία *veteratoria verſutia*, (i. e.) a jugling craft; A proclivity, and readineſs to all Cheating Tricks whatſoever. However (as *Beza* notes) *Though they be Subtile and Crafty, yet* God *will catch them, and diſcover them, to be what they are.*

Ut cunque ſunt vafri, Eos tamen Dominus capiet, cum eorum artes reipſa declarabit, illud ipſum eſſe quo ſeſe involverint. Beza in Loc.

Now from this *inſtance* of the Wiſdom of *God*, we may give an abundant proof of his *All-Sufficiency:* For when we are Intangled, and be wildred with worldly Cares and Fears, and know not how to get out; when we are involv'd in Mazes, Perplexities, and Labyrinths, and know not how to extricate our ſelves, and we are at our Wits end; then Wiſdom from heaven makes a Way, for our Evaſion, & ſets us at Liberty. When *Iſacc* was bound on the Altar, and *Abraham* Stretcht forth his Hand to give the Deaths Stroke, all the Wiſdom of the wiſeſt Men on Earth, would have been *Non-pluſt*, not knowing how to contrive a Deliverence: But the Wiſdom of *God* exerteth it ſelf, and interpoſeth in that needful inſtant, between the lifting up the Hand, and the Striking of the Blow, and a Voice ſpeaks from

Gen. 22. 12. from Heaven, *Lay not thine Hand upon the Lad.* However, *Iſaac* was unexpectedly delivered; yet, *Abraham* would gladly Offer a Sacrifice, and he knew not where, upon ſuch a ſudden to make Proviſion: Behold further, How the Wiſdom of *God* contrives, and provides verſ. 13. a Ram for a Burnt Offering. What then muſt we do in all our doubts and difficulties, but make our Addreſſes and Jam. 1.5. Supplications unto *God? God* is a *God* of Wiſdom, of Him, we muſt ask Wiſdom. *Chriſt* is the great Counſellor, Iſa. 9. 6. The Wiſdom of *God*, He hath the Spi- 1 Cor. 1. rit of Wiſdom and Underſtanding. When 24. Troubles befall us, we wander up and Iſa. 11.2. down like *Noahs* Dove, finding no reſt for the Sole of her Foot, till *Noah* took her into the Ark. We in our Afflictions uſe to go from Creature to Creature, and Conſult with Fleſh and Blood; like Squirrils, we leap from Bough to Bough, or like curious Palates, Taſt of all Waters, and try all manner of Projects; hence it comes to paſs, that we miſcarry by many ſad Diſapointments and Fruſtrations. How dreadful a Woe is threatned againſt them, who take not Counſel of *God*, *Iſa.* 30. 1. *Woe to the Rebellious Children* (ſaith the *Lord*) *that take Counſel, but not of Me, and that cover*

ver with a covering, but not of my Spirit, that they may add Sin to Sin. There's a grand Curſe alſo threatned in *Ezekiel*, *That the Law ſhall Periſh from the Prieſt, and Counſel from the Ancients.* Here then conſiſts our great Duty, amidſt Troubles and Sufferings, to learn to deny our own Wiſdome, our own Reaſon and Counſel, and whatſoever is ſelfiſh in us, neither any more to ſacrifice to our own Net and Drag; but to rely, depend, and wholly lean, and ſtay our ſelves upon the Wiſdom of God. *Solomon* fully preſcribes our Duty in ſeveral choice, and excellent Leſſons: *Truſt in the* Lord *with all thine Heart, and lean not unto thine own Underſtanding: In all thy ways acknowledge Him, and He ſhall direct thy Paths:* ‖ *Be not Wiſe in thine own Eyes: Fear the Lord, and depart from Evil. It ſhall be Health to thy Navel, and Marrow to thy Bones.*

Ezek. 7. 26.

Prov. 3. 5. 6, 7, 8.

‖ *Ne in tua teipſum ſapientia contemplari velis. Eam elige diſciplinam in quam cum inſpicias non tam teipſum quam Deum ipſum intueris.*

I proceed to another Inſtance, drawn from the Power of *God*. The Power and Omnipotency of *God*, abundantly prove His *All-ſufficiency*. This Attribute of Power, & Omnipotency is the *Stronghold* of all *Gods* Children: This is their *Shield, Buckler, Deliverer*, what not! It's all in all: And the Power, and Omnipotency of *God*, is a Terror to the

2. Attribute, *viz.* The Power of *God*.

Wicked, to cruſh them to peices, and to deſtroy them utterly. *God* is the Univerſal, Omnipotent Soveraign *Lord*, and Commander over the whole World.

Job 25.2. *Bildad* ſpeaks a great Deal in ſo ſhort a Chapter. *Dominion and Fear are with him*, &c. *God* hath all Power in his Hand, and can put it forth, more or leſs, when, and where he pleaſeth. All the Granaries, Treaſures, Magazines, and Fortifications; All the Cattle on a Thouſand Mountains, are at the ſole command, & diſpoſing of the Soveraign *Lord*, and Governour of Heaven and Earth. *God* gives one Creature, a Commiſſion to help another; *God* knows ſuch an one to be in ſore diſtreſs; and he ſaith, go Creature, Relieve, Refreſh, and Comfort ſuch a One; he is my Servant. Another is in great danger, of being Rob'd, Murthered, or Drowned, as he is a Travelling: *God* ſends his Angel to preſerve him: ‖And how much we ought to give *God* thanks for the Miniſtry of Angels; how few of us are ſenſible! Likewiſe the Hearts of all Men are at *Gods* Command, even the Hearts of the greateſt Kings are at *Gods* Command: *As the Rivers of Water, he turneth*

‖ *Ingens Bonitas Dei & cura paterna erga Eccleſiam deſcribitur, quod tales nobis Præſidet adjungit. Molles, Angeli ſunt Domeſtici Dei cœli cives.* Bern.

Prov. 21. 1.

eth them whithersoever he will. The Hearts of inveterate and implacable Enemies, are new Molded, and Wrought on effectually by the Power of *God.* Amongst others, that's a pregnant instance in *Esau,* in whose Heart lodged an old grudg of Twenty Years standing, against his Brother *Jacob.* And it seems very probable, that when he came to meet *Jacob* with *Four Hundred* Men, that he had in his Heart Rancor and Malice; and his Intentions were as Mischiveous, as *Jacob* feared, to destroy *The Mother and the Children.* Yet *God,* who hath the Hearts of the worst of Enemies in his Hand, affected the Heart of *Esau,* and melted it into Tears; we Read *Gen.* 33. 4. *And* Esau *ran to meet Him, and embrac'd Him, and fell on his Neck, and kissed Him, and they wept.* Hence that Proverb of *Solomon* is an Experimental Truth, that, *when a Mans ways please the* Lord, *he maketh even his Enemies to be at Peace with him.* The best way to obtain Friendship with Men, is first to make *God* our Friend. The Duty mainly incumbent on us all, is to believe *Gods* Omnipotency, and stay, and depend thereupon. Thus let's argue from what hath been done by the Almighty Power of *God.* In the Creation, *God*

Gen. 32. 11.

Prov. 16. 7.

Gen. 1. 3, 4.

brought Light out of Darkneſs, Order out of a Chaos of Confuſion. *God* made the *Red-Sea* to become Dry-land, and paſſable for the *Iſraelites*, but the *Sea* returned to his ſtrength, and overthrew the *Egyptians* in the midſt thereof. *God* cauſed the Flinty-Rock, to become a Springing-Well, to quench the Thirſt of the *Iſraelites*. *God* fed them by a Miracle, with Quailes and Manna: *God* Cloathed them by a Miracle, in that the ſame Cloaths laſted Forty Years together. *God* caus'd the Jaw-bone of an Aſs to pour out Water, to quench the Thirſt of *Samſon*. *God* caus'd the Sun to ſtand ſtill at *Joſhuas* prayer, and return back upon *Hezekiahs* Prayer. *God* caus'd plenty in *Samaria* (beyond all expectation of Man) after a ſore and grievous Famine.

Exod. 14. 22.

ver. 27.

Numb. 20. 11. Exod. 16. 13, 14. Deut. 25. 9. Judg. 15. 19. Joſh. 10. 13. 2 King. 20. 11. 2 King. 7. 16.

Potens Deus eſt ecclaſiam ſuam libenter ſervare, lapſam erigere: ſi nos digni non erimus, ſitas per alios. Melct. Adam *in vita* Luther.

From all theſe Inſtances we may certainly conclude, that the ſame Omnipotent *Lord God* Reigneth. His power is no whit diminiſhed; he hath helped, and is able to help. This Inſtance of the Power of *God* abundantly proves his *All-Sufficiency*, and ſhould be a ground of ſingular Support, and Comfort unto all the Children of *God*.

3 Attribute of Mercy.

I proceed to a Third Inſtance drawn from

from the Attribute of Mercy. *God* is abundant in Goodneſs and Mercy: He is *Merciful, Gracious, Long-Suffering.* Mercy is Gods *Delight. All his Paths are Mercy. He is ſlow to Anger, and plenteous in Mercy. His Mercies are rich Mercies, tender Mercies, they are over all his works.* They are ſo many as they exceed all Number for Multitude: They are ſo great, as they exceed all Dimenſions for Magnitude. The *Lord* by an ἀνθρωποπάθεια declares the Sounding of his Bowels; His Fatherly pitty and compaſſion, and a ſympathy, and fellow-feeling with us in our Afflictions, *Iſa. 63. 9. In all their Afflictions, he was Afflicted, and the Angel of his Preſence ſaved them: in his Love, and in his Pitty he redeemed them, and he bare them, and carried them all the Days of Old.* And who this was, ſee *ver.* 1. O! How did the Bowels of *Chriſt* Yearn over thoſe that were in Affliction! He had Compaſſion towards a fainting Multitude, and Fed them. He had Compaſſion on the Diſeaſed People, he Healed them. He Wept for *Lazarus*; he Wept over *Jeruſalem*; And now he is in Heaven, he is *Touched with the feeling of our Infirmities.* From what hath been mentioned, we may conclude, That *Gods* Mercy moves

Micah 7. 18. Pſal. 25. 10. Pſal. 103. 8. Eph. 2. 4. Pſal. 145. 9. Iſa. 16. 11. Pſal. 68. 5. Pſal. 103. 13. Iſa. 63. 9. Joh. 11. 35. Luke 19. 41. Heb. 4. 15.

him to afford ſeaſonable Helps, Supplies, and Succours, unto his People, when they are involved in the greateſt Straits and Difficulties: *God* is a *Preſent help* in the needful time of Trouble. *In the Mount the* Lord *will be ſeen:* The Proverb is no more common than true, *That Mans Extremity is* Gods *Opportunity.* When *Hagars* Bottle of Water was ſpent, and ſhe, and her Son like to have periſhed with Thirſt; then the *Lord* opened her Eyes, and ſhewed her a Well of Water. When *Egypts* Flower was ſpent, and when Manna ceaſed, then the Children of *Iſrael* did Eat of the Fruit of the Land of *Canaan.* When the Widdow of *Zaraphath* had left only for her ſelf and Son, to keep them a little while alive, a handful of Meal in a Barrel, and a little Oyl in a Cruſe; then the *Lord* ſent the Prophet *Elijah* with a comfortable Meſſage, 1 *King.* 17. 14, 15, 16. *Thus ſaith the* Lord God *of* Iſrael, *The Barrel of Meal ſhall not waſte, neither ſhall the Cruſe of Oyl fail, until the Day that the* Lord *ſendeth Rain upon the Earth. And ſhe went, and did according to the ſaying of* Elijah; *and ſhe, and he, and her Houſe did Eat many Days. And the Barrel of Meal waſted not, neither did the Cruſe of Oyl fail, according*

Pſal. 46. 1.
Gen. 22. 14.
Gen. 21. 19.
Joſh. 5. 12.

to

to the Word of the Lord, *which he ſpake by* Elijah. When *Gods* People have been in ſuch great Straits, as not knowing where to turn, or how to help themſelves out of them; then ſome ſignal Mercy hath appeared for their Deliverance. In *Deut.* 32. 36. there's a gracious Promiſe, and there's a real performance thereof, 2 *King.* 14. 26, 27. *For the* Lord *ſaw the Affliction of* Iſrael, *that it was very Bitter: for there was not any ſhut up, nor any left, nor any helper for* Iſrael. *And the Lord ſaid, not that he would blot out the Name of* Iſrael *from under Heaven: But he Saved them by the Hand of* Jereboam *the Son of* Joaſh. Add hereunto another promiſe, ſuitable to the former, *Iſa.* 33. 9, 10. *The Earth Mourneth and Languiſheth:* Lebanon *is aſhamed, and hewn down:* Sharon *is like a Wilderneſs, and* Baſhan, *and* Carmel *ſhake off their Fruits. Now will I riſe ſaith the* Lord; *now will I be exalted; now will I lift up my ſelf.* And *David* experimentally acknowledges the truth of *God's* Promiſes, *Pſal.* 136. 23, ‖ *Who remembred us in our low Eſtate. For his Mercy endureth for Ever.*

‖ *Iſtæc id commemoravit admoneamur quam non obliviſcatur ſuorum Deus, qui tribulationibus opprimuntur, ſed ubi tempeſtivum eſſe manibus illos inimicorum ſuorum aſſeveri & eripiat.* Muſc. in loc.

Let's then ſtand admiring, and adoring the riches of Mercy, the multitude of tender Mercies, the Bowels wide opened of a gracious and compaſſionate Father. *God* ſtands by his People in their Swooning Fits, and gives them his ſweet Cordials and Reſtoratives. He is with them in Priſon, and gives them inlargement of Spirit. ‖ The Apoſtles, *Paul* and *Silas* Prayed, and ſang Praiſes in a Priſon. Communion with *God*, reviv'd and rais'd their Spirits, even when their Feet were made faſt in the Stocks. *God* was with the Three Children in the hot fiery Furnace; Three were only caſt into the Furnace, but the *King* ſaw Four, and he acknowledged that the Form of the Fourth, was like the Son of *God*. *Daniel* had an Angel in the Lyons Den for his Companion; and he was ſent from *God*, to ſhut the Lyons Mouth. What ſhall I add further? We live upon Mercies every Moment, and have freſh experiences of renewed loving Kindneſſes. Each Step we Tread, whether at home or abroad, each Work we go about, each bit of Bread we Eat, each Bed we Lie on, each Journey we Travel: All theſe cry aloud, and proclaim the Mercies of *God*. And ſo wonderful is the Mercy of *God*, as he condeſcends to our Infirmities, and

Act. 16. 25.

‖ *Sanctorum preces cælum & terram concutiunt* Beza.

Hinc colligimus quam conſtanter animati fuerint ad crucem ferendam Calv. in Loc. Dan. 3. 25.

and applieth himſelf with all gentleneſs to our reſpective Conditions: Two places I ſhall only mention as a full proof thereof; one is *Iſa.* 40. 11. *He ſhall Feed his Flock like a Shepherd; he ſhall gather the Lambs with his Arm, and carry them in his Boſome, and ſhall gently lead thoſe that are with Young.* The other is *Mat.* 12. 20. ‖ *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory.* By what hath been ſaid of the Mercy of *God*; we ſhould be perſwaded to rely, and depend on *God's All-Sufficiency.*

‖ *Donec rectam & veram Evangelii doctrinam docuerit ad vincendum hoſtes, ut expugnet eos.* Vatabl.

A *Fourth* Inſtance I ſhall produce, is the Attribute of *God's* Truth, and this is ingaged for the Aſſiſtance of his Servants, and for the Deſtruction of his, and their Adverſaries. Although nothing is impoſſible to *God*, and he can do all things; yet it no whit detracts from *Gods* Omnipotency, to ſay, *He cannot Lie, he cannot deny himſelf. God* never was, and never will be one tittle worſe than his Word; not an Iota of his Word ſhall fail. *God* Gloryeth in this, that he is *Abundant in Goodneſs and Truth, that he keepeth Truth for ever; that he will be ever mindful of his Covenant: And that he is faithful that hath Promiſed. Balaam*, though a mercenary Pro-

4. Attribute of Truth

1 Tit. 2. 2 Tim. 2. 13.

Exod. 34. 6. Pſal. 146. 6. Pſal. 111. 4. Heb. 10. 23.

Prophet, gives herein a faithful Teſtimony, *Numb.* 23. 19. God *is not a Man that he ſhould Lye, neither the Son of Man, that he ſhould Repent; hath he ſaid, and ſhall he not do it; or hath he Spoken, and ſhall he not make it Good?* After *Nebuchadnezzar* was reſtored to his underſtanding, and former dignity, he of his own accord made this Confeſſion, ‖ *That all the Works of* God *are Truth.* Here then conſiſts our great Duty, to rely and ſtay upon the Truth of *God.* Hath not *God* ſaid in his holy Word, *Say ye to the Righteous, that it ſhall be well with him; for they ſhall Eat the Fruit of their Doings. Woe to the wicked, it ſhall be ill with him, for the reward of his Hands ſhall be given him.* Is it not likewiſe a part of the ſame Truth of *God,* Recorded by the Wiſe Man? *Though* (ſaith he) *a Sinner do Evil an Hundred times, and his Days be prolonged; yet ſurely, I know it ſhall be well with them that fear* God, *which fear before him. But it ſhall not be well with the Wicked, neither ſhall he prolong his Days, which are as a Shadow; becauſe he feareth not before* God. Add hereunto, that which is mentioned by the laſt (but not the leaſt) of the Prophets *Malachi. For behold the Day cometh, that ſhall Burn as an Oven,*

‖ Dan. 4. 37.

Iſa. 3. 10. 11.

Eccleſ. 8. 12. 13.

Mal. 4. 1, 2, 3.

and

*and all the Proud; yea, and all that do Wickedly shall be Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, It shall leave them neither Root nor Branch. But unto you that fear my Name, shall the Sun of Righteousness arise with Healing in his Wings; and ye shall go forth, and grow up as * Calves of the Stall. And ye shall Tread down the Wicked; for they shall be Ashes under the Soles of your Feet, in the Day that I shall do this, saith the Lord of Hosts.* The *God* of Truth, even *God* who is Truth it self, hath said it; wherefore we must not be curiously inquisitive after the precise time when, nor Dispute how these things shall be Accomplished. Without question, all these things shall be punctually fulfulled in their Season: Wherefore let us Believe, Rely, and Acquiesce upon the word of a faithful Covenant keeping *God*. He will bring his own work to pass in his own Way, and Time, to his own Glory.

* *Significat proprie multiplicari, augeri.* L. de. Dieu. σκιρτήσετε *verterunt* 70.

A *Fifth* (and the last Attribute I shall Instance in) is the Unchangeableness of *God*. It's Evident that Men change, Times and Customes change: There's a Vicissitude, and Revolution of all Sublunary things: Most true is that of *Solomon*,

5. Attribute of Unchangeableness.

Quis non diversa presentibus, contrariaque expectatis aut speret aut timeat. Vell. Paterculus

Eccleſ. 1. 4. *Omnis ſubita Mutatio rerum non ſine quodam quaſi fluctu contingit animorum.* Boeth. l. de conſol. Phil. l.

lomon, *One Generation paſſeth away, and another Generation cometh. Archimedes*, that great *Mathematician* gloried that he would move the whole Earth, if he might have a place aſſigned him, where he might fix his *Engine*. His ſaying was Δός μοι πᾶ στῶ *Give me where I may ſtand*. Where ſome Men now a days will go, and how far (whoſe Principle is Self-intereſt) when, and where they will fix and ſtand, neither can we, nor they themſelves Determine. They ring Changes, and comply with all times and humors; Yet notwithſtanding, all the changes of Creatures have no influence upon the *Creator*, as to change him with their Changes. *Damaſcene* obſerves that *Whatſoever is Created, is ſubject to Changes*; But the uncreated, Eternal *God* is Unchangeable. *He is the ſame, and his Years ſhall have no end.* He changeth not, *Chriſt* is unchangeable, and the *Holy Ghoſt* is unchangeable. Therefore, amongſt the changeable fluctuating conditions of the preſent World; We ſhould found our Comfort upon this Principle, *That we ſerve an unchangeable* God, *with whom there is no* ‖ *variableneſs, nor ſhadow of*

πᾶν κτίσμα τρεπτόν ἐστι. Damaſc. Pſal. 102. 27. Mal. 3. 6. Heb. 13. 8. Heb. 9. 4. James 1. 4.

πάρ ὃ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

‖ *Metaphora eſt a Sole qui eſt variis nubium obumbrationibus obnoxius, Nihil horum in Deo eſt. Pareus.*

turned,

turning. Heavenly Bodies have Parallaxes, but there is no ſuch thing in *God*. Friends, ſuch in whom we have put great confidence, prove perfidious, and are like that deceitful Brook, mentioned by *Job*. Riches, they fail, and are on the Wing, as ſwift as an *Eagle*: And no Man of Underſtanding, will reckon upon his great Riches, becauſe he ſeeth ſo many *Eagles* flying in the Air. There's a Story which I have Read in *Ælian*: That there was a Fool in *Athens*, who laughed, and expreſſed great Joy, when any Ship came into the Harbor, becauſe he was poſſeſt with a Fancy, that every Ship that Arrived there, was his own. Is it not as great folly and madneſs, for a Man to account himſelf the Richer, becauſe he ſeeth the Landing of many Ships richly Laden with variety of Merchandize, when as he hath no Share nor Intereſt in any one of them? Riches are things which are not, and to ſet ones Heart upon nothing, even that, which oft times proves worſe than nothing, by reaſon of many fruſtrations and vexations, muſt needs be an exceeding great madneſs and folly. Riches are not in our power to get them. It's *Gods* Bleſſing that maketh Rich, neither is it in our power (when they are got)

Job. 6. 15.

Prov. 23. 5.

Ælian var. hiſt.

‖ *Quid sunt res humanæ? Cinis, pulvis, fumus, umbra, folia cadentia, flos, Somnium, fabula, ventus, aer, penna mobilis, nulla decurrens, & ſi quid iſtis infe-rius.* Chriſoſt. Hom. 9. ad Heb.

got) to keep them. ‖ No Man can hold the Tide when it comes, nor ſtop an Arrow ſhot out of a Bow; nor hinder the Motion of the Sun; no more can any Man hold faſt theſe ſublunary things: None can keep Riches ſure and ſtable, and make them laſt to Eternity: For under the Sun is nothing of a durable Subſtance: If we deſire that which is durable, and never fading, we muſt ſeek for it in Heaven; it's not to be had here below.

† *Nunquid in honore ſine dolore, in prælatione ſine turbatione, in Sublimitate ſine vanitate quis eſſe poteſt.* Bern. in Teſt. Nicholai. Serm.

Further to inſtance in honours, promotions, and the preferments of the World: They that have moſt of them, are oft times by the revolutions of times made ſenſible that they poſſeſs a very ſlippery ſtanding; So that † Honours are oft times burthens, and objects of envy and malice, and many are the machinations, for ſupplanting, and undermining the poſſeſſours of them. Have we not frequently ſeen many great Perſonages degraded, and deveſted of their Robes? have not their Honours lain in the duſt? *Haman* in ſacred Story, is a ſignal example of Honours uncertainty. And forraign Hiſtorys of *Andronicus*, *Bajazet*, *Bellizarius*, our own *Engliſh* Hiſtory of *Wolſey* and others, give abundant teſtimony of this Truth, That Honours are tranſient

tranſient fading uncertain things. And what are promotions and high places, (though many are ſo eager, and greedy in the purſuit after them, and often times for the attaining of them, make Shipwrack of Faith, and a good Conſcience) What are they better (I ſay) than a Muſhrome, or a *Jonah's* Gourd, which in one Night had its Original, and Period? *Seſoſtris* Wheels turning that ſpoke lowermoſt, which was erſt while uppermoſt, are an embleme of the frequent revolutions of all things in the Univerſe. I ſhall conclude this particular with that infallible Teſtimony of the Pſalmiſt, *Pſal.* 75. 6, 7, 8. *For promotion cometh neither from the* Eaſt, *nor from the* Weſt, *nor from the South. But* God *is the Judge, he putteth down one, and ſetteth up another. For in the Hand of the* Lord *is a Cup, and the Wine is Red, it is full of Mixture, and he poureth out of the ſame: but the Dregs thereof, all the Wicked of the Earth ſhall wring them out, and drink them.* And to ſecure, ſupport, and preſerve us ſafe, amidſt the worſt of Changes, I ſhall mention two or three eſtabliſhing Scriptures: one is *Pſal.* 73. 26. *My Fleſh, and my Heart, faileth; but* God *is the Strength of my Heart, and my Portion for ever*: Another is *Pſal.* 89.

Fixa omnia celeriter decidunt, nec ſtatum poteſt quicquam eſſe diuturnum. Cic. L. 2. Off. vid. Bp. *Morton* of *Ezekiels* Wheels.

fail.

‖ οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω.

Five negatives which more vehemently deny.

43. *I will not ſuffer my Faithfulneſs to fail.* A third, is *Heb.* 13. 5. ‖ *I will never leave thee, nor forſake thee.* Here then we may be preſerved from danger, by relying on theſe promiſes: And if any danger come, then here is a Shield to ward of Blows, Here's a cordial, a ſtay, and a ſtaff, a reſtorative and ſupporter; when we ſeriouſly conſider, that notwithſtanding changes, failings, diſappointments, and treacheries, which we meet with from Creatures, yet our *Creator* is unchangeable: And his immutability is a Fort-Royal, an invincible Bulwark, and a Rock impregnable, unto all true Believers.

Fieri non poteſt ut te abjiciam plane, aut etiam ad tempus deſeram Grot.

CHAP. III.

Containing a Second Argument drawn from God's *Promiſes.*

Arg. 2. drawn from *God's* promiſes.

Iſa. 12. 3. Iſa. 66. 11. Judg. 16. 17.

I Proceed to a *Second* Argument drawn from *God's* Promiſes; And they are as ſo many *Wells of Salvation*, and *Breaſts of Conſolation.* Divine Promiſes are the *Magna Charta*, or Title and Intereſt, whereby the *Saints* make a claim to Heaven. It was ſaid of *Samſon*, that his great Strength, lay in his Hair; So

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a believers great ſtrength lies in the divine Promiſes. All the Promiſes atteſt the truth of the Doctrine, That *God is All-Sufficient*. And if we make a ſurvey of particular Promiſes, we ſhall by an Induction of particular caſes, and particular promiſes ſuitably applyed, clear our aſſertion, or point of Doctrine.

For Inſtance, one Man is in great want and neceſſity, hunger-bit, and by reaſon of extream poverty, afflicted with great cares and troubles, and is ſtill a carking and projecting, and contriving, which way to go about; what means to uſe for ſupply of his preſſing wants and exigencies. Let ſuch ſtudy the Promiſes, and they will ſpeak to them abundance of Incouragement, *viz.* *Pſal.* 34. 9, 10. *Pſal.* 37. 19. *Pſal.* 84. 11. *Phil.* 4. 19. It's ſaid there, *My* God *ſhall ſupply all your need* (i. e.) ſhall fill up all your neceſſities; we have a Promiſe for ſupply of neceſſities, not for ſuperfluities. ‖ *Calvin* obſerves on the place, *That* God *whom I ſerve, will abundantly ſuffice you, what ever you have need of.*

πληρώσει πᾶσαν χρείαν ὑμῶν.

‖ *Deus cui ſervio abunde ſufficiet, quicquid vobis opus erit.* Calv. *in loc.*

Another is much perplexed with variety of Fears, as of loſs of Life, Lively-

hood, Liberty, &c. He's oftentimes afraid of the fury of malitious and violent Adverſaries: To ſuch the Promiſe ſpeaks Comfort and Counſel, *Iſa.* 8. 13. But it will be further replied, that the condition is dangerous, and the hazards are apparent. To ſuch replies, I'le rejoyn, *Iſa.* 43. 1, 2. Yet further, ſome will complain. O! We are a deſpiſed, a ſhiftleſs, and helpleſs People, weak, diſtreſſed, impotent, and apt to be trod down, and trampled upon, by every Foot. Let ſuch Read, *Iſa.* 44. 10, 14, 15. *Iſa.* 51. 12. *Mat.* 10. 28. What ſhall I add further? Read alſo, *Iſa.* 33. 23. *Jer.* 37. 10. Nay, more than all this, even *Dry Bones ſhall become an Army of Men*, ‖ *Ezek.* 37. 3, 10. Some underſtand this, concerning the deliverance from *Babylon*. Others hence allude to the converſion of the *Jews*, in the days of the Goſpel. The Church may be in a dying condition; yet it ſhall revive, *Iſa.* 26. 19. There will be a Reſurrection of the Church, a Reſurrection of the Names, and Reputations of the People of *God*, however blaſted and defamed. There will be a Reſurrection of the Cauſe of the Church, againſt Anti-Chriſt that Man of Sin. And although the Witneſſes, and Profeſſors thereof, may

‖ *Hæc viſio prophetica imago quodam modo fuit futuræ Reſurrectionis, licèt ad literam, reſtitutio Iſraëlis in terram ſuam per eam ſignificetur.* Clarius inter critic. ſacr.

may be Dead for a time, yet they ſhall Riſe again; and their Reſurrection will be Glorious and Aſtoniſhing, even in the ſight of their *Perſecutors*. Theſe things ſhall certainly be fulfilled in their Seaſon, although the punctual inſtant, when this ſhall be, is not within our cognizance to Determine: We can reſolve no otherwiſe than according to *Pſal.* 74. 9. *We ſee not our Signs, there is no more any Prophet, neither is there among us, any that knoweth how long.* However, it is a grand Duty incumbent on us, to be earneſt in Prayers and Supplications, in the behalf of the Church, as *Pſal.* 14. *v.* ult. *Pſal.* 126. 4. *Iſa.* 62. 1, 7, 8.

Eligat opportunitatem, qui libere dat miſericordiam. Aug.

Some others there are, who are inwardly Wounded, and that Wound muſt needs be more full of dolour and anguiſh. *A wounded Spirit, Who can bear?* *God* withdraws the Light of his gracious Countenance from them; and this is their greateſt affliction. They complain frequently of their Troubles, by reaſon of *Gods* hiding his Face from them: The Terrours of the Almighty affright them, and Sorrow drinks up their Spirits. To ſuch are many ſuita-

Prov. 18. 14.

Deus unus animum fractum & quaſſatum erigere & reſtaurare poteſt, idque verbo ſuo, cui innitentes e naufragio emergemus, & caput attollemus. Carthw.

ble Promiſes to be applyed; and the Application of them, to themſelves in particular, is matter of ſingular Conſolation. Particularly, let them Read, and Meditate on what they Read, *viz. Pſal.* 94. 11. *Pſal.* 112. 5. *Iſa.* 50. 10. He that Woundeth, can only Heal, *Hoſ.* 6. 1. *Una eademque manus vulnus opemque tulit.* Whether the Wound be outward on the Body, or Eſtate, or inward on the Soul and Spirit, we muſt make our Adreſſes, and Applications to that one only Healer, the great *God* of Heaven and Earth, *Exod.* 15. 26. *For I am the* Lord *that healeth thee.* And our Duty is, to make uſe of *Gods* healing Medicines, *Jer.* 8. 22. What then is our great Duty, but to hearken what *God* ſpeaks in his Word, and beware of Relapſes? Corporal Relapſes are dangerous: but Spiritual much more, *Pſal.* 85. 8. *I will hear what* God *the* Lord *will Speak: For he will Speak Peace unto his People, and to his Saints: But let them not turn again to Folly.*

CHAP.

CHAP. IV.

Contains a Third *Argument drawn from* God's *Providences.*

A *Third* Argument ſhall be drawn from divine Providences. *God's* Providences fulfil his Promiſes. As *God* promiſeth help, ſupplies, and ſuccours unto his People: ſo by his good Hand of Providence, he performs what he hath Promiſed. *God* Promiſed great things to *Abraham*, *Gen.* 17. 1, 2. *And when Abraham was* Ninety *Years Old and* Nine; *the* Lord *appeared to* Abraham, *and ſaid unto him, I am the Almighty* God, *walk before Me, and be thou Perfect. And I will make my Covenant between me and thee, and will Multiply thee exceedingly.* And *God* made his Word good to a tittle to him: For *God* gave him Riches in abundance, and a numerous Poſterity, and in him were all the Families of the Earth bleſſed. At *God's* Command, *Abraham* left the Land of his Nativity; he diſputed not the Command, but yeilded

Arg 3. from divine Providences.

Heb. 11, 8.

Valde commendat Abrahamum credulitat promiſſionis, quoniam immediate credidit Deo, relinquendo preſentia dulcia & chara; ut obediret Deo propter abſentia quæ non videbat. Tena.

Obedience thereunto. And where ever he went, he had abundant experience of *God's* gracious Providence. He and his Wife, though exposed to great Temptations, were safely preserved in the Gen. 12. 10. Court of *Abimelech*. As soon as he went into *Canaan*, there was a Famine in the Land; yet *God* made Provision for him, and Preserved him, whither ever he went, and he obtained Favour, both in the Eyes of *God* and Man.

Not to multiply many more Instances. In *Joseph*, there was a Concatenation of several signal Acts of Providence. Although he was envyed by his Brethren, cast into the Pit, sold to the *Ishmaelites*, and by them to *Potiphar*; Act. 7. 9. Yet God *was with him*. And when through the false accusations of his Mistress, he was cast into Prison; yet *God* Gen. 39. 29. was with him in Prison, and gave him favour in the Eyes of the Keeper of the Prison. It's very probable, that there were several Prisons in *Egypt*; but *Joseph* was cast into that very Prison, where the *King's* Servants, the chief Butler, and Baker were Prisoners. And it came to pass, that each of the *King's* Servants Dreamed; and *Joseph* Interpreted their Dreams, and the Interpretation accordingly was Fulfilled; for the chief But-

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ler was reſtored unto his Place, and the chief Baker was Hanged, *Joſeph* might hope, that he had now purchaſed a good *Friend at Court*; he reckoned upon the chief Butlers Friendſhip; but he, as ſoon as reſtored to his Place, forgot *Joſeph*: He ungratefully paſt an act of oblivion of his Ingagements to *Joſeph*. But *God's* time is not yet come, for *Joſeph's* Deliverance: Wherefore *Pharaoh* himſelf Dreams, and then the chief Butler remembers his faults, and becomes a Remembrancer of *Joſeph's* Skill in Interpreting Dreams. Hereupon *Joſeph* is ſent for, and Interpreteth *Pharaoh's* Dreams, and for his great Wiſdom and Underſtanding, is preferred by *Pharaoh* to be Ruler over all the Land of *Egypt*. And here's a further Remark of Providence, that *Joſeph* hath a Price put into his Hand, to be not only (under *God*) a Saviour of all *Egypt*; but likewiſe of his Father and Brethren: For when the Famine was in *Egypt*, *Canaan*, and other Places, *Joſeph* ſupplyed their Wants, and through *God's* Bleſſing upon his wiſe and provident care, preſerved multitudes of Families from Periſhing. *Joſeph* himſelf acknowledged *God's* Hand in all things. And St. *Ste-*

Gen. 40. 21, 22.

Gen. 40. 23.

Act. 7. 9.

Non eſt ſine exemplo, quod Deus benefaciat iis, quibus vos nocetis maxime. Grot.

phen making an Hiſtorical Narration, of the ſeveral ſignal Providences exerciſed towards *Joſeph*, aſcribes all to the Hand of *God* remarkable in *Joſeph's* Preſervation, notwithſtanding the envy, hatred, and malice of his Brethren

To this Hiſtory of *Joſeph*, we may add a ſeries of divine Providences faſtned together, concerning the deliverance of the *Jews* from the bloody Deſigns of *Haman*. Although *Haman* was highly advanced by *Ahaſſuerus*, and obtained the *King's* Seal, and *Pur* was caſt, even a day deſign'd by *Lot*, for a barbarous Maſſacre; yet *Eſther*, by a wonderful Providence (though ſhe was a *Jew*) was advanced to be *Queen* inſtead of *Vaſthi*. She certified the *King* of *Mordecai's* faithfulneſs, in diſcovering a Treaſon, and *Mordecai's* Loyalty was Chronicled *In perpetuam rei memoriam*. *Eſther* Invited the *King* to a *Banquet*, and *Haman* was Invited likewiſe: She then interceded for the People of the *Jews*, and *Haman's* intended Miſchief was ſeaſonably prevented, and his horrid Deſign'd Wickedneſs fell upon his own Pate. The Table proved a ſnare, and the Banquet a forerunner of *Hamans* Deſtruction. *Mordecai* was a Loyal, and true hearted Subject to the *King*; but *Haman* hated him, for

for not doing ‖ that reverence, which he expected from him. Some are of Opinion, that *Haman* expected more then civil Reverence: Others think, that *Haman* being a *Perſian*, had the Sun pictured on his Breaſt, and therefore *Mordecai* would not bow the Knee (becauſe the *Perſians* Worſhiped the riſing Sun.) Others (and I conceive their Opinion is moſt probable) ſuppoſe, that *Mordecai* would not do Reverence to *Haman*, becauſe he was an *Agagite* (*i. e.*) of the Family of *Agag* King of the *Amalekites*, and the *Lord* had a Controverſy with that wicked Nation, *Exod.* 17. 14. *And the* Lord *ſaid unto* Moſes, *Write this for a memorial in a Book, and Rehearſe it in the Ears of* Joſhua: *I will utterly put out the Remembrance of* Amalek *from under Heaven.* However *Mordecai* would neither bow, nor bend to prophane proud *Haman*, an inveterate, and a curſed Enemy; Yet notwithſtanding, there's a ſignal Teſtimony upon Record of the Loyalty of *Mordecai Eſth.* 2. 22, 23. *And the thing was known to* Mordecai, *who told it unto* Eſther *the* Queen; *and* Eſther *certified the* King *thereof, in* Mordecai's *name. And when Inquiſition was made of the Matter, it was found out; therefore they were both Hanged on a Tree: and it was*

‖ *Non ſolum conſuetudo, ſed etiam lex domeſtica Judæorum diſſerre vetat honorem deo debitum, ulli mortalium exhibere.* Drus. in Eſt. 3. 2.

was Written in the Book of the Chronicles *before the* King. But *Haman* was reſolved to leave no means unattempted, to Revenge himſelf on *Mordecai*; wherefore he built a Gallows, and went on purpoſe to Petition for the *King's* Conſent, to Hang *Mordecai* thereon.

But obſerve *Eſt.* 6. 1. *On that Night could not the* King *ſleep, and he commanded to bring the Book of Records of the* Chronicles; *and they were Read before the King.* Even that ſelf-ſame Night before *Haman* came to beg *Mordecai* for the Gallows, the *King* could not Sleep: And upon inquiſition made after *Mordecai's* fidelity, the *King* put exceeding great Honour upon *Mordecai*, and imployed *Haman*, his implacable Adverſary, to ſee all that Grandeur done. And what became of *Haman* at laſt, but that he was Puniſhed, by way of Retaliation, and caught in the ſame Pit, which he made for another; for he was Hanged on the ſame Gallows, which he had prepared for *Mordecai:* He was paid in his own Coyn, and ſerv'd as *Adonibezek* was, even Puniſhed by way of Retaliation, *Judg.* 1. 6. I cannot paſs by Two or Three more Inſtances of a ſpecial Remark and Obſervation. When

Lex non eſt juſto ulla. Quam necis artifices arte perire ſuâ.

Eſth. 7. 10.

Mat. 7. 2.

Proverbium eſt apud Hebræos: Menſura pro menſurâ, & apud Latinos: par pari referre. Beza.

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the Prophet *Elijah*, was preſerved from the bloody Intentions of *Jezabel*, and conſtrained to fly for his Life; he had Angels for his Purveyors, a *Brook* to quench his Thirſt, Ravens to bring him Fleſh, a Widdow Woman in a Famine, to make him Cakes: When by reaſon of *Jezabels* Perſecution, many Prophets were put to Death: *God* raiſed *Obadiah* to be a Friend to thoſe that Surviv'd; he hid them by Fifty in a Cave, and fed them with Bread and Water. When *Jeremy* was caſt into a Dungeon, and his feet ſtuck faſt in the Mire, then *Ebedmelech* the *Ethiopian* became the Prophets Advocate, and he ſpake a ſeaſonable and effectual Word, for the Prophets inlargement.

And if there were any need, to light a Candle to the Sun; variety of Examples might be produced, diſcovering wonderful Providences, for the Preſervation of the People of God. To mention a few inſtead of many. When that horrible deviliſh Maſſacre of the *Proteſtants* in *France*, was acted on *Bartholomew* day, being the *Sabbath* day, and the Lord Admiral *Gaſper Collinius* was barbarouſly Butchered (notwithſtanding many fair flattering Words promiſed unto him) Thouſands of *Proteſtants* were Murthe-

See Mr. *Clarks* Martyrology.

Murthered, inſomuch that the Channel in the Streets ran down with Blood; yet then ſome were miraculouſly Preſerved. Dr. *Peter De-Moulin* that eminent Light in the Church, was preſerved from the Murtherers, being hid under a Kneading Trough. *Merlin* was preſerved for a Week or more in a Hay-Mough, where an Hen came every day, and laid an Egg, by the Nouriſhment whereof, he was kept alive. Another for Shelter, hid himſelf in a Coal-Houſe, which being without a Door, was the more unlikely for a place of Security: But (as *God* ordered it for the beſt,) a Spider came thither, and wove a Web over the place where he entered in; ſo that, the Murtherers went away, ſaying, there could be none there. At the Siege of *Rochel*, there was a potent Enemy Fighting without, and a ſharper Enemy Conflicting within, *viz.* a dreadful Famine. And the City was almoſt famiſht. when the *Lord* wonderfully relieved them, by cauſing the Tyde to bring to the Shore, abundance of Shell-Fiſh, the like whereof, never came there before, nor ſince, by which means, many Thouſands were preſerved Alive.

To all theſe, let's each one in particular,

eu'ar, take a Survey of particular providences and make a Catalogue of *Gods* gracious Acts of Providences, and acknowledge thus in particular. Such a time I knew *A pinching Famine*, wherein I was in great ſtraits and perplexities, and I knew not where to have Bread, to put into my Mouth; then *God* fed me, and kept me alive. Such a time, I was in great danger of *Fire* and *Waters*; then *God* preſerved me from the violence of both. Such a time, I was beſet with Thieves and Robbers, then *God* delivered me. Such a time, I was Sick of a long and dangerous Diſeaſe, and was even at the brink of the Grave, ready to fall into it; yet then, the *Lord* raiſed me up, and added more days to my Life. Such a time, Enemies made long furrows on my Back, and bereft me of my Goods, and diſpoſſeſt me of my Freehold, and depriv'd me of my viſible Livelyhood; yet maugre all the malice and fury of the worſt of Enemies, *God* hath kept me alive amidſt theſe Sufferings, and made ſupplies, and dayly Proviſions for me. Thus then I argue, What *God* hath done, he can do. He is one and the ſame Omnipotent, and *All-Sufficient Lord God*. I'le therefore hold the Concluſion unalterable,

viz.

viz. That *God* is able to relieve me now, as formerly: His Hand is not ſhortned, that it cannot help, his Ear is not heavy, that it cannot hear; What *God* promiſeth, his providences perform to the utmoſt. From all theſe inſtances, we have ſtrong ground, for conviction and confidence in the truth of our Aſſertion, *That* God *is All-Sufficient*. I appeal to the Experiences of believing and obſerving Chriſtians, who when they were invironed with Troubles and Difficulties, and even almoſt at their Wits end, not knowing which way to wind out themſelves, being deſtitute, or altogether fruſtrated of all outward viſible Relief; yet, then they have retir'd themſelves, ſhut themſelves in their Cloſets, and faln upon their Knees, and have been earneſt and importunate Solicitors, at the Throne of Grace, and ſo have received a gracious Anſwer of their Prayers.

There is a remarkable Story or two, wherewith I have been much affected, and I ſhould be glad to Affect others accordingly. There was a poor Scholler in the Univerſity of *Oxford*, who was very Learned, and Well-deſerving; but for want of Means, was like to have been put by his Degree; the loſs where-

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of would have been much prejudicial to his Preferment in that Colledge where he Lived: Being much perplexed, he repairs to his Study, and falls upon his Knees, praying and begging Help from Heaven; before he had done Praying, one knockt at his Study-Door, and told him, that the *Vice-Chancellor* ſent to ſpeak with him: He went to him preſently, and he gave him a conſiderable Sum of Money, whereby his Wants were ſupplyed. ‖ This Man, afterwards became the Head of that Colledge, and from thence, was prefer'd to greater Promotion: This Story, he told to a perſon of good Credit, from whom I had it; And he ſpoke it in a way of Thankfulneſs, Communicating his Experience, for the Incouragement of others. To this I'le add another Story, concerning an Eminent Learned Profeſſor of the ſame Univerſity, who would in an humble, and thankful way, frequently make mention of his low Condition, when he came to the Univerſity: Much I my ſelf have heard him ſpeak to this purpoſe. And after he became Head of a Colledge, and *Regius Profeſſor*, he would keep in his Study, his skin Breeches, which he brought with him to the Univerſity, as a Remembrancer of his for-

‖ Dr. *Barnaby Potter*, Provoſt of *Queens Colledge*, and afterward Biſhop of *Carlile*.

Dr. *Prideaux* Rector of *Exeter-Colledge*, and Biſhop of *Worceſter*.

former Poverty. One Story more I'le tell of a Learned, and Eminently Godly Doctor of the Univerſity of *Cambridge*: He was Converted to be a ſound *Proteſtant* in the beginning of Queen *Elizabeths* Days; which when his Father (being a *Papiſt*) heard thereof, he ſent him a Groat, and withal a Meſſage, that he ſhould never have any more from him, unleſs he would change his Religion. This Meſſage did not alter his Reſolution; but he followed his Studies, and *God* raiſed him Friends; inſomuch, though he lived, after his Father ſo threatned him, above *Eighty* Years; yet he never wanted Supplies elſewhere, though he received not a Penny from his Father. He proved ſo Eminent for his Parts and Piety, that he was Choſen the firſt Maſter of *Emanuel-Colledge*. When that Preferment was firſt offered him, he made a modeſt refuſal, being Conſcious to himſelf of his own unworthineſs (For the beſt Men think meanlieſt of themſelves). But the Founder had ſuch a great Eſteem of him, inſomuch as he told him, if he would be no Maſter, he would be no Founder of that *Colledge*. How wonderfully did the *Lord* Provide for this good Man! Hereunto, we may apply that of the *Pſalmiſt*,

Dr. Chadderton Maſter of *Emanuel-Colledge.*

Sir *Walter Mildmay.*

Pſal.

Pſal. 27. 10. *When my Father and Mother forſake me, then the* Lord *will take me up.* This gracious Man found this truth experimentally made good to him, in particular: It's further reported, that he kept that very Groat, which his Father ſent him, till his dying day. He lived long, even till above an *Hundred* Years Old, and ſo Dyed in a good Old Age; He Lived deſired, and Dyed Lamented.

What ſhall I ſay further for the illuſtration of the Doctrine of my Text? Time would fail me ſooner than matter of Hiſtory, or experimental Narratives of *God's* gracious proviſions for his Children. Doth not *God* take care for Sparrows and Ravens, and take notice how many Young Ones are in every Neſt? Doth not *God* provide for Worms, and the meaneſt creeping Creatures? And will not *God* take much more care for his own Children? If a Maſter of a Family take care for his Horſe, he will take much more care for his Child. Mr. *Hieron* that excellent Divine (whoſe Works praiſe him in the Gate): When he was Dying, he uttered theſe Words, *God* (ſaid he) *that takes care for young Ravens, will take care for the young* Hierons. And ſo it came to paſs, for after his

Mr. *Samuel Hieron* Miniſter of *Modbury* in the County of *Devon.*

Death, some noble Persons sent for his Children, and Maintained them very comfortably. I was well acquainted with two Precious Ministers, lately gone to Heaven: One on his death Bed, said, *He would leave to his Wife and Children, a gracious* God *and his Promises.* Another said concerning his Children, *That he was assured that his Children, if they feared* God, *they should not want, and if they did not fear* God, *he wisht, that they might want, till they did fear him.* *Luther* on his death Bed, said, *That Lands and Riches he had none; but he commendeth his Relations to the Providence of his gracious Father, who taketh care of his Children.* Suppose the extremity be so great, as outward Provisions may be took away; yet *God's All-sufficiency, wisdom,* and *Mercifulness,* may not in the least be called into question. For what said the Martyr, when he was threatned to be Famished: *If* (said she) *they take away my Meat,* God *will take away my Stomach.* But all these things must be understood with Caution. Here is not in the least a Door open to Idleness, and Slothfulness, in the particular Callings and Stations wherein *God* hath placed us, whilst we live upon Earth: For any one upon presumption of *God's All-Sufficiency,*

Mr. *John Feniby* of *Thoydon-Garnon* in *Essex.*

Mr. *Gifford* of *Geyton* in *Northampton-shire.*

ſufficiency, to lye in a Ditch, and cry *God help me:* For any one to neglect his Calling, and Eat the Bread of Idleneſs; this is in an high manner to tempt *God*, and to abuſe Divine Providence. Wherefore let's be all earneſtly Exhorted, to be faithful and induſtrious in the particular callings and capacities, wherein *God* hath ſet us in this preſent World. The Labourer, not the Loyterer is worthy of his Hire. *The Hand of the Diligent maketh Rich.* The diligent and induſtrious Man is moſt capable, and deſerving of Preferment, *Prov.* 22. 29. *Seeſt thou a Man diligent in his Buſineſs? He ſhall ſtand before* Kings *he ſhall not ſtand before mean Men.* There are two Rocks like thoſe of *Scylla* and *Charybdis*, which muſt be carefully avoided; One is a diſtruſtful, carking, immoderate care; The other is a Supine careleſsneſs and ſlothfulneſs of Spirit: There's a middle way to Sail ſafely betwixt theſe two Rocks, and ſo to eſcape Splitting, *Medio tutiſſimus ibis.* 'Tis true, we ought not to be careleſs, nor immoderately careful; We muſt uſe theſe outward things with moderation, and ſo regard them, as they may be ſubſervient, and ſubordinate unto Heavenly. The Body muſt be a ſervant to the Soul: it ſhould be a hel-

Prov. 10. 4.

per and furtherer, not a hinderer. The things of this World muſt be made uſe of in Subordination, to thoſe great things of Eternity; Wherefore *Chriſt's* Order muſt be obſerved, *Mat.* 6. 33. *But ſeek ye firſt the Kingdom of* God, *and his Righteouſneſs, and all theſe things ſhall be added unto you.* An ὕστερον πρότερον is abominable. Let's then bottom all our Strength, Supports, and Comforts, upon *God's All-Sufficiency*; let's continue watching and praying, relying on *God's* Word, and ſtaying our Hearts upon his Promiſes; let's be diligent and conſcientious in the diſcharge of the duties of our calling, and queſtionleſs, *God* will provide, and ſupply, and ſuſtain us, by his gracious Providence; let's do our duty, and leave all ſucceſſes unto *God.*

CHAP. V.

Containing a Fourth *Argument from the Saints' Experiences.*

Arg. 4. from Saints Experiences.

THe *Fourth* and laſt Argument ſhall be drawn from the Saints particular Experiences. Their Experiences are grounds of ſingular conſolation and incouragement. So *Hezekiah*, after a ſignal deliverance from a great Sickneſs, makes a grateful acknowledgment,

Iſa.

Iſa. 38. 16. *O* Lord, *by theſe things Men live, and in all theſe things is the Life of my Spirit, ſo wilt thou recover me, and make me to Live.* The *Seventy* render the words παρακλήσεις ζωῆς. *Per promiſſa tua & facta*, So *Grotius*. Men live by promiſes and providences. The experience of theſe things keeps the Children of *God* alive and revives their Spirits in the midſt of their ſoreſt Afflictions. Now *Hezekiah* had ſingular experience of *Gods* Faithfulneſs, in recovering him from Sickneſs (which was, as is thought the ‖ *Peſtilence*) and granting him a Leaſe of *Fifteen* Years for his Life, he makes a *Poem* of Gratitude, and communicates his experience to Poſterity. * It's a ſtrong Reaſon which *Calvin* gives on the Place. *Becauſe this Hiſtory will be Famous to future Ages, and be kept freſh upon Record.* And as *Hezekiah*, ſo *David* draws grounds of ſupport and comfort from former Expatiences. When *David* was to Encounter with *Goliah* ‖ (*Impar congreſſus*, a moſt unequal Encounter

‖ *Cum ficus a medicis etiam noſtris adhibeantur ad peſtem maturandam, fieri poteſt ut dominus medicinam promiſſione adjuvaret.* Calv. *in* Iſ. 38. 21.

Quia celebris etiam erit futuræ ætati & ſemper vigebit in omnium memoria. Calv.

‖ *Saul* looked for one as much Higher than himſelf, as he was Taller than the reſt, he expected ſome auſtere Face and brawny Arm; young ruddy *David* is ſo far below his thoughts, that he receives rather contempt than thanks. B. Hall's *Contemplat.*

counter in humane Conjecture) yet *David* hath recourſe to Faith and Experience, which were Armour of Proof: He had given his *probatum eſt*, as you may Read, how ſtrongly he urgeth an Argument from 1 *Sam.* 17. 34, 35, 36. *And* David *ſaid unto* Saul, *thy Servant kept his Fathers Sheep, and there came a Lion and a Bear*, &c. After *David* had eſcaped out of *Abimelech's* Court (that was his appellative name) or *Achiſh* King of *Gath*, you Read, what good uſe *David* made of this Experimental deliverance *Pſal.* 34. 6. *This poor Man cryed and the* Lord *heard him, and ſaved him out of all his Troubles.* *David* himſelf, was that poor diſtreſſed Man, that received ſuch a ſignal Deliverance, whereupon he calls others to joyn with him in Praiſing of *God*, *v.* 3, 4. *By this Example he perſwades others, Promiſing them, that if they make haſt to* God, *certainly they ſhall be heard.* So *Muſculus* on the place. And as this Holy Man tells his own Experiences, and how Graciouſly *God* dealt with himſelf; ſo he Muſters up admirable Experiences of *God*'s Dealings with others, as ſo many Incentives, for his faith and recumbency upon *God*. There's an eminent Inſtance, which I ſhall mention, of great Conſequence,

Exemplo ſuo perſuadere conatur reliquis, pollicens illis ſi properent ad Dominum certe fore exaudiendos.

sequence, as the Psalmist expresseth it, *Psal.* 74. 13. *Thou didst divide the Sea by thy Strength, thou brakest the Heads of the Dragons in the Waters.* How the Sea was divided, is mentioned, *Exod.* 14. 21, 22. God *caused the Sea to go back by a strong* East *wind all that Night, and made the Sea Dry Land, and the Waters were Divided. And the Children of* Israel *went into the midst of the Sea, upon the Dry Ground, and the Waters were a Wall unto them, on their Right Hand, and on their Left.* Here's one great Experience, that the *Sea was dried up, and became passable* for the *Israelites*; Another is, that the *Heads of the Dragons were broken in the Waters.* What were these Dragons? *Answ.* They were Princes, and Captains in *Pharaohs* Army, who for their fierceness, and cruelty against *Israel*, were like Dragons. What became of these Dragons, and furious Enemies? See *Exod.* 15. 4. These were *Pharaohs* chosen Captains, that were Drowned in the Sea. The Psalmist goeth on in the same *Psalm*, 74. 14. *Thou brakest the Heads of* Leviathan *in pieces, and gavest him to be Meat to the People Inhabiting the Wilderness.* Hence arise Three Questions. (1.) What's meant by this *Leviathan?* (2.) How his Heads

Nomina Principes & proceres exercitus pharaonis Dracones, hoscque ita a truculentia, & savitia quam exercuerunt in Israelitas, appellat. Moll.

were broken in pieces? (3.) How he came to be Meat to the People, Inhabiting the Wilderneſs?

Queſt. What's meant by this *Leviathan?*

Anſw. By *Leviathan*, we underſtand *Pharaoh*. *Calvin* obſerves upon the Place, *Leviathan non abs re vocatur Pharao, propter commoditates maris, quia illic regnum ſuum quaſi Balæna exerceat.*

Queſt. 2. What's meant by breaking of the Heads of *Leviathan?*

Anſw. The Forces, Strength, and Power of *Pharaoh*, were all broken to pieces; not one of the *Egyptians* Eſcaped, *Exod.* 14. 28. *Exod.* 15. 19. Now that the great, Proud *Leviathan Pharaoh* was Deſtroyed, and his Captains, Horſemen, and all his Hoſt; theſe were great Deliverances.

Queſt. But 3*ly*. How did this *Leviathan* become Meat to the People, Inhabiting the Wilderneſs?

Anſw. Some underſtand it of the Spoils, and Prey which theſe *Iſraelites* got from the Dead Bodies, and that theſe Dead Bodies were Meat to Wild Beaſts and Fowls. But I conceive there's yet a further meaning of theſe Words: *God* gave the *Leviathan* to be Meat to the *Iſraelites*, for their Faith, Security, and Depen-

Dependence, and in the exerciſe of their experience and recumbence upon *God*; to this purpoſe, *Calvin* gives the Senſe of the Words, *Victuals were then laid in for their Food, becauſe when the Enemies were Deſtroyed, Security as well as Food protracted their Life.*

Annona fuit tunc repoſita, qua veſceretur populus; quia extinctis hoſtibus, ſecuritas non aliter ac cibus vitam protraxit. Calv.

A few parallel Inſtances I ſhall Select. St. *Peter* was delivered from the Fury of *Herod*, *Act.* 12. 11. And hence he took a ground of Incouragement, to go on reſolvedly in the Work of the Miniſtry. St. *Paul* makes a Catalogue of his Sufferings, 2 *Cor.* 11. How often was he delivered from perils of Robbers, perils of Waters, perils among falſe Brethren? He was delivered out of the Mouth of the Lion, *i. e. Nero*, that cruel Man. And by all deliverances he was a Gainer, and lays down his Experience, 2 *Cor.* 1. 4, 5. *Who comforteth us in all our Tribulation, that we may be able to comfort them which are in any Trouble, by the Comfort wherewith we our ſelves are Comforted of* God. *For as the Sufferings of* Chriſt *abound in us; ſo our Conſolation alſo aboundeth by* Chriſt. It would be a large Work (though it may be worth the

the while) to reckon up the comfortable Experiences of the Children of *God*. I ſhall only Inſtance in ſome choice Servants of *God*, who Experimentally reaped much benefit by Afflictions. *David* joyns the Rod and Staff together, for his Comfort, *Pſal.* 23. 1. and *Pſal.* 119. 67. he confeſſeth, *Before I was afflicted I went aſtray, but now I have kept thy Word.* *Luther* profeſt, that Afflictions taught him to underſtand the Scriptures. How many have been brought home by Afflictions, who in their Proſperity went aſtray? *Iſiodor.* ſaith, *Adverſa corporis, remedia ſunt animæ. Ægritudo carnem vulnerat, mentem curat, i. e.* Corporal Adverſities are Spiritual Remedies; Sickneſs woundeth the Fleſh, but healeth the Mind. *Beza*, one of the moſt pious, learned, and orthodox Criticks (that I know of) ſpeaks of a great Sickneſs, wherewith he was Viſited, *Morbus iſte* (*inquit*) *veræ fuit ſanitatis principium, i. e.* That Sickneſs was the beginning of true Spiritual Health. *It is not* (as a reverend *Divine* obſerves) *more usual for Children to ſhoot up in length, than with Chriſtians to wax taller in Grace, in, or after Sickneſs.* *Rolloc* ſaid upon his Death Bed, *I am not aſhamed to profeſs, that I never reached to ſo high a pitch*

Dr. *Arrowſmith* chains of Principles.

vid. melch. Adam in vit. Exterorum.

of

of the Knowledge of God, *as I have attained in this Sickneſs.* *Olevian* ſaid upon his Death Bed, *In this Diſeaſe, I have learned to know aright what Sin is, and what the Majeſty of* God *is.* I ſhall mention but one Example more, and that is of Learned *Rivet*, who ſaid upon his Death Bed, *In the ſpace of Ten Days, ſince I kept my Bed, I have learned more, and made greater progreſs in Divinity, than in the whole courſe of my Life before.* What further inlargement may be required, I leave to the Saints particular Experiences, and ſhall add no more concerning this particular Head.

Id in vit. German.

Dauber. 9. in orat. funeb.

CHAP. VI.

For Demonſtration of the Doctrine by Reaſons, and firſt from neceſſity of Precept.

HAving diſpatch't the Firſt Head of my Diſcourſe, wherein I have proved the Doctrine, That *God is All-Sufficient*, by *Four* convincing, and weighty Arguments; I come now in the *Second* place, to demonſtrate this Truth infer'd from the Doctrine, *viz. That this Conſideration, that* God is All-Sufficient,

Head 2. for Demonſtr. by Reaſon.

Sufficient, *ſhould ingage us ſilently and quietly to ſubmit unto* God, *and ſtay, and depend upon his* All-Sufficiency, *amidſt our greateſt Loſſes and Afflictions.*

The Truth of the Doctrine, I ſhall endeavour to demonſtrate by a Fourfold Reaſon drawn from the neceſſity, excellency and utility of the Duty, in quietly ſubmitting to *God's* Hand, and laſtly from the miſchievous Conſequences of repining, murmuring, and ſtrugling againſt *God.*

Reaſon 1. from neceſſity of precept.

The Firſt Reaſon drawn from the Neceſſity of this Duty; and that's to be conſidered, as *Neceſſitas præcepti, vel medii.* 1. For the Neceſſity of Precept. We are frequently commanded in the Word of *God*, to Exerciſe theſe great Duties of Waiting, Believing, and Submitting unto the Will of *God.* *David's* Faith was an Excellent Cordial to keep him from Fainting. *Pſal.* 27. 13. *I had Fainted, unleſs I had believed to ſee the Goodneſs of the* Lord, *in the Land of the Living.* And, What's the Duty, which he preſcribes? ſee *Verſ.* 14. *wait on the* Lord, *be of good Courage, and he ſhall ſtrengthen thine Heart: wait I ſay, on the* Lord. He was much troubled about the Proſperity of Wicked Men: He preſcribes the ſame Duty of waiting on the *Lord.*

Lord. *Pſal.* 37. 34. *Wait on the* Lord, *and keep his way, and he ſhall Exalt thee to Inherit the Land: when the Wicked are cut off, thou ſhalt ſee it.* When he was troubled with treacherous, hypocritical, falſe-hearted Men, he preſcribed a Remedy, *Pſal.* 55. 22. *Caſt thy Burden upon the* Lord, *and he ſhall ſuſtain thee.* And his Reſolution is fixed, *Verſ.* 23. *But I will Truſt in thee.* *David* chargeth this Duty of Waiting, upon his own Soul, *Pſal.* 62. 5. *My Soul, wait thou only upon* God; *for my Expectation is from him.* And this Duty of Truſting, he frequently preſſeth upon himſelf and others, *Pſal.* 37. 3. 5. And he layeth down ſtrong Encouragements to truſt in *God*; for there is Security in the Practice of this Duty. *Pſal* 18. 30. *He is a Buckler to all thoſe that truſt in him.* Pſal. 37. 5. *Commit thy way unto the* Lord; *truſt alſo in him, and he ſhall bring it to paſs.* Prov. 29. 25. *The Fear of Man bringeth a Snare; but who ſo putteth his Truſt in the* Lord, *ſhall be ſafe.* And there's Stability in Truſting in *God.* Pſal. 125. 1. *They that truſt in the* Lord, *ſhall be as Mount Sion, which cannot be removed, but abideth for ever.* There's happineſs, *Prov.* 16. 20. *Who ſo Truſteth in the* Lord, *Happy is he.* A Bleſſing is their Portion, that

Pſal. 18. 30.

Iſa. 7. 9.

Truſt

Truſt in *God*, *Pſal.* 34. 8. *Bleſſed is the Man that Truſteth in him.* And what can be deſired more? Read further, *Iſa.* 26. 9. *Iſa.* 40. 31. And I need name no more Scriptures for Confirmation of ſo clear a Truth.

But if Men will be ſo Mad, as to venture elſewhere, they ſhall ſmart for it; If Men will forſake a Fountian, and betake themſelves to Ciſterns: If Men will forſake *God*, and try Creatures, and put their Confidence in them, they ſhall pay dear for their Madneſs and Folly, and they ſhall never find what they expect from the Creatures. They put Truſt in them, but they ſhall find them Deceitful, as *Jacob* found *Laban*, *Gen.* 31. *David*'s familiar Friends dealt Perfidiouſly with him, *Pſal.* 41. 9. wherefore he Communicates his Experience, not to Truſt the great Ones of the Earth, *Pſal.* 146. 3. And injoyns us to put our Truſt in *God*, *Pſal.* 118. 8, 9. *It is better to Truſt in the* Lord, *than to put Confidence in Man. It is better to Truſt in the* Lord, *than to put Confidence in Princes.*

Queſt. But ſome will complain of their own Weakneſs, and their Enemies Strength, and Combinations. For

Anſw. We muſt have recourſe to that ſtrenghening

ſtrengthening Promiſe, *Iſa.* 41. 14, 15, 16. *Fear not thou Worm* Jacob, *and ye Men of* Iſrael, *I will help thee, ſaith the* Lord *and thy Redeemer, the Holy One of* Iſrael. *Behold I will make thee a new ſharp Threſhing-Inſtrument having Teeth: thou ſhalt Threſh the Mountains, and beat them ſmall, and ſhalt make the Hills as Chaff. Thou ſhalt Fan them, and the Wind ſhall carry them away, and the whirle-Wind ſhall ſcatter them: and thou ſhalt rejoyce in the* Lord, *and ſhalt Glory in the Holy One of* Iſrael. And againſt all Aſſociations, and Combinations of Adverſaries, we have abundantly enough to Arm, and Incourage us againſt them, from *Iſa.* 8. 12. 13. 14. *Say ye not a Confederacy, to all them, to whom this People ſhall ſay a Confederacy: neither fear ye their Fear, nor be afraid. Sanctify the* Lord *of Hoſts himſelf, and let him be your Fear, and let him be your Dread. And he ſhall be for a Sanctuary,* &c.

Others will complain of heavy Burthens, and the inſupportable Preſſures, Cares and Troubles inevitable; and they are ſo puzled and perplexed, as they know not how to get Rid of them: It's uſual with ſuch Male-contents to know more, what makes againſt them, than what makes for them. Wherefore let them be adviſed to take Counſel from the

the Word of *God*. Particularly we are Commanded *To cast our Burthen upon the* Lord; *to be careful in nothing, but to make our Requests known with Prayers and Supplications; and to cast our Care upon him, for he careth for us.* If God makes us drink the Wine of Astonishment, and Eat the Bread of Affliction; If we drink Water and Gall, and have a bitter Cup of Affliction mingled for us; let's not revile Instruments, let's not murmur against second Causes; but let us imitate *Job*, who neither railed against the *Sabeans*, nor the *Chaldeans*, nor at *Satan*; but he acknowledged *God* in all, and quietly submitted unto him, *Job* 1. 21. *The* Lord *gave, and the* Lord *hath taken away,* || *Blessed be the Name of the* Lord. In times of great Affliction, we are Exhorted, to a silent and quiet Behaviour, *Jer.* 8. 14. *Let us be Silent, for the* Lord God *hath put us to Silence.* And *Zach.* 2. 13. *Be Silent, O all Flesh before the* Lord: *for he is raised up out of his Holy Habitation.* And *Amos* 5. 13. *Therefore the Prudent shall keep Silence in that time for it is an Evil time.* That time was a time of Persecution, for we Read in the 12. *v. They afflict the Just, and they turn aside the Poor in the Gate from their Right.* What's the Duty incum-

Psal. 55. 22.
Phil. 4. 6.
1 Pet. 5. 7.

|| ὡς Κυρίω ἔδοξεν οὕτως ἐγένετο.
vers. 70.
Isa. 30. 15.

cumbent now, but to be Silent (*i. e.*) not to murmur, rage, and fret, and fume againſt Evil Inſtruments. And it's a great Point of Prudence, to exerciſe ſuch a quiet Behaviour, in ſuch Evil times. The meaning of that place, is not, that Men ſhould be Tongue-ty'd in *God's* Cauſe; but that they ſhould forbear all callumniations, and reproaches, which are uſually belcht forth, by way of perſonal Revenge. *Chriſt*, in a ſpecial manner Commends the Practice of Patience, *Luk.* 21. 19. *In your Patience, Poſſeſs ye your Souls.* It's the more Remarkable, that this Charge was given by *Chriſt*, by way of a Preparative, to fit and prepare them, for thoſe great Calamities, which ſhould befall *Jeruſalem*. *Chriſt* foretold *Jeruſalems* Deſtruction, and he Commends this excellent Grace of Patience, which, at ſuch a time, will be of ſingular uſe and benefit. Thus you ſee Evidently, that there is a neceſſity of Precept.

Taciti perferent injurias quicunque læſi fuerint & vorabunt intus ſuos gemitus, quia non audebunt vindicari. Caly.

CHAP. VII.

Proving the Doctrine from the neceſſity of Means in Four *Particulars.*

2. From neceſſity of Means.

NOw *Secondly* Conſider, there is *Neceſſitas Medii.* For a quiet, contented, ſubmiſſive Spirit, which patiently yields, and reſigns all to *God*, is either a means to remove the Trouble, or elſe, to Alleviate and Mitigate it, or 3*dly*. To have it Sanctified, and made Profitable, or 4*thly*. To make Compenſation for all Loſſes. Let's warily underſtand all theſe Particulars, not as if they were efficient or meritorious Cauſes; but only as inſtrumental Means, Subſervient, and Subordinate to *God*'s Aſſiſtance: And ſo underſtanding them, we will inlarge them particularly, as followeth.

A Submiſſive Spirit is a Means to remove the Burthen.

Firſt, I ſay a ſubmiſſive, quiet, yielding Spirit, oftentimes gets the Burthen and Trouble removed. Thus it fared with *Jehoſhaphat*, 2 *Cron.* 20. 12. *We know not what to do, but our Eyes are upon Thee.* And ſee the Bleſſed Succeſs, *verſ.* 22, 23. *And* Hanani *the Seer tells* Aſa, 2 *Chron.* 16. 8. *were not the* Æthiopinas

thiopians *and* Lubims *an huge Host, with many Chariots and Horsemen? Yet because thou didst rely on the* Lord, *he delivered them into thine Hand.* When we can Believe, and cast our selves upon *God*, and wait with Patience, then are we in a capacity of receiving Mercy. Faith establisheth and quieteth the Heart, and prepares it for reception of Mercies.

Tantum in nobis fidei stabilitate Dominus esse desiderat, ut certius esse, quod credimus, quam quod patimur judicemus, & verius habeamus sperando, quam sensibiliter. Hieron.

Secondly, If the Trouble yet remain, and still grieve us; however, if the Heart can trust in *God*, and quietly submit unto him, the Burthen is alleviated and facilitated, and the smart much Mitigated. It was a hard Tryal for *Aaron* to submit so quietly, when two of his Children were struck Dead before his Eyes; yet questionless his Grief was much abated, and his Affliction lessened, by his silent and patient Deportment, under that heavy Stroke of *God*, *Lev.* 10. 3. *Then* Moses *said unto* Aaron, *this is that which the* Lord *spake, saying, I will be Sanctified in them that come nigh me, and before all the People I will be Glorified: And* ‖ Aaron *held his peace.*

2. A submissive Spirit, is a meaus to ease the Burthen.

Silet audita voluntate Dei, Cajetan.

It was an unwelcome, & an astonishing

Meſſage, which *Samuel* told *Eli* from the *Lord*, of the Deſtruction of his Sons, and utter Extirpation of his Family: Yet *Eli* diſcovered ſuch an excellent temper of Spirit, in reſigning his Will to *Gods* Will, as thereby his Burthen was made far Lighter, 1 *Sam.* 3. 18. *And* Eli *ſaid, it is the* Lord, *let him do what ſeemeth him Good.* How dreadful was that Prophecy of *Iſaiah* to *Hezekiah*, that all his Treaſures ſhould be carried to *Babylon*, and that his Children ſhould be *Eunuchs* in the Palace at *Babylon*! Yet *Hezekiah* acknowledged all Good, that came from *God*, 2 *King.* 20. 19. *Good is the Word of the* Lord, *which thou haſt Spoken.* In all *Job's* Sufferings, he acknowledged that the Hand of *God* had Touched him, *Job* 19. 21. He received meſſage after meſſage of ſad Tydings, and each Meſſenger worſe than the former. One brings the News of the *Sabeans* carrying away his Oxen and Aſſes. Another tells him of the Burning of his Sheep and Servants: A Third tells him of the *Chaldeans* taking away his Camels, and Slaying his Servants: A Fourth brings the Saddeſt News of all, that the Houſe fell upon his Children, and Slew them. The Meſſengers of Afflictions were ſo ſwift in running

Job. 1.

to

to meet with *Job*, as if the Second Messenger made haſt to Tread upon the Heels of the Firſt, and the Third upon the Second, and the Fourth upon the Third. All theſe came upon *Job*, like Tempeſtuous Waves of the Sea, daſhing one upon another, with renewed Violence. Now though *Job* could not remove theſe heavy Afflictions; yet he found the Senſe of them much abated, and his Spirit much quieted, by Praiſing *God* for all, and acknowledging the Hand of *God* in all, as appears, *Job* 1. 21.

Vehit unda ſuperveniit unda.

Third, However though Afflictions continue very great and painful, and neither removeable, nor ſenſe of Mitigation appears at preſent, yet the worſt of Afflictions are (through Mercy) Sanctified to the Children of *God*. Affliction in it ſelf is not *Bonum*, yet it's turn'd in *Bonum*, to the Good of all true Believers.

3. Afflictions are Sanctified.

The Good Figgs were carried away Captive for their Good, *Jer.* 24. 5. The Tribe of *Judah* reſembled by thoſe Good Figgs, was carried away Captive into *Babylon*; but *God* wrought Good for them, out of their Captivity. Men would be apt to paſs Cenſures, becauſe of the Sufferings of *Judah* in their Captivity: but the *Lord* Corrects their Cenſures, in promiſing

Quasi diceret, prepostere fieri judicium de calamitate paucorum annorum, sed expectandum esse finem. Calvin in Jer. 24. 5.

mising that all shall be for their Good. *As if he should say, That a Judgment of the Calamity of a few Years, is made preposterously, but the End must be expected,* (as *Calvin* observes on the place fore-quoted, *Jer.* 24. 5.) The *Lord* Professeth that he humbled, and proved his People, and his end was to do them Good in the latter End, *Deut.* 8. 16. *We are Corrected for our Profit, Heb.* 12. 10.

Luther in Gen. 6.

Luther used to say, *Schola crucis, est Schola lucis, & non est Christianus qui non est crucianus.* It's a common saying, τὰ παθήματα μαθήματα; Corrections are Instructions; so they should be; and they are happy, where Correction and Instruction meet together, as the Psalmist expresseth, *Psal.* 94. 12. *Blessed is the Man, whom thou chastneth O* Lord, *and teachest him out of thy Law. Joseph's* Brethren, when they were in distress in *Egypt*, reflected upon their Sin, and were perplexed for it, which was committed many Years before, and lookt upon their present Suffering, as a just Punishment for that Sin, *Gen.* 42. 21. *And they said one to another, we are verily Guilty concerning our Brother, in that we saw the Anguish of his Soul when he besought us, and we would not hear;*

Cum vibices dorso meo imprimeres, precepta tua cordi meo insculpsisti. Rivet. in Psalm.

Prius quam urgeret eos afflictio torpebant, nunc ingredi coguntur in suas conscientias. Calvin in Gen. 42. 21.

hear; therefore is this Distress come upon us. They are good Observations, *Oculos, quos culpa claudit, pœna aperit, vexatio dat intellectum.* The Fiery Furnace did not hurt the Three Children. Only Three were cast into the Furnace, but there appeared a Fourth, even the Angel of *God* for their Deliverance: The nature of Fire was changed, insomuch, as it had no power, so much as to Singe an Hair of their Heads.

Qui tribulantur, Sacras Scripturas melius intelligunt; Secundi & prosperi eas ingenuas sicut Ovidii carmen, Luther.

The Mouths of the Lyons were stopt, and could not hurt *Daniel*; *Daniel* was cast alone into the Den, but he was not alone there, for he had the company of an Angel of *God*, who was sent to shut the Lyons Mouths.

Dan. 7. 22.

The Deluge of Water, which Drowned the whole World, did not drown *Noah's* Ark. but bare it up; so Afflictions, when Sanctified, are so far from hurting *God's* Children, as they help them, and lift them up nigher to Heaven. Afflictions are as a vantage ground, to raise them higher, to see a great deal further; or like so many Looking-Glasses, to represent to the Children of *God*, their Stains and Deformities. I shall apply a saying of St. *Ambrose*, *Quod pateris, unde plangis, Medicina est tibi non pœna, castigatio, non damnatio; noli repellere flagel-*

lum Domini, nisi vis repelli ab hæreditate.

Tribulatio est aqua salsa quæ Scabiem purget & abstergit. Guil. Paris. de morib. 9.

It's reported that salt Marishes cure dissealed Sheep; I am sure, Salt preserves Meat from Putrifaction. Scullions scoure away Rust from Vessels. The Fan separates the Wheat from the Chaff: much more do Afflictions when Sanctifi'd, advantage *God's* Children: But we must know, that it was not the moving of the Waters of the pool of *Bethesda*, that made them Healing; but it was the coming of the Angel at a certain Season, who troubled the Waters, and afterwards, who ever stept in first was Healed. It was not the Mantle of *Elijah* that divided the Waters, but the *God* of *Elijah*: neither will Troubles, Losses, Sufferings, meerly considered as in themselves, do us any good, unless the *Lord* Sanctify them to us, and by them, Purge, Purify, Refine, and Cleanse us, and make us partakers of his Holiness: Wherefore our Duty is, with a calm and sedate Spirit, to submit unto *God's* Correcting Hand, and act Faith on Promises, and exercise Patience, and Pray that *God* would open our Ears to receive Discipline, and Purge out our Dross and Tin; so that by Afflictions and Corrections, our Sins and Corruptions, may be wrought out, and Graces wrought into

Veniet tribulatio mea, veniet & purgatio mea. August. Psal. 61. Joh. 5. 4.

Job 36. 10.

our

our Hearts. If Afflictions produce such good Effects, we shall be exceeding great Gainers by our Losses; and after a deliberate reflecting upon all our Sufferings, we shall Experimentally conclude with *David*, every one of us in particular, as *Psal.* 119. 67. *Before I was afflicted I went astray; but now I have kept thy Words*; Comp. with vers. 71. *It is good for me, that I have been afflicted, that I might learn thy Statutes.* What great benefit *God's* People get by their Sufferings, is evidently Represented, *Psal.* 68. 13. *Though ye have lain among the Pots, yet shall ye be as the Wings of a Dove, covered with Silver, and her Feathers with yellow Gold.* This (as good Authors observe) sets forth the happy Issue of Afflictions, and the great Benefit which the People of *God* get by them; but of this more largely in the next particular.

|| *Etiam jacueritis inter vasa plena fuligine i. e. oppressi fueritis magna calamitate candidi lætique reddemini ob liberationem* Vatab.

4thly. *Fourthly* and lastly, though Afflictions may be heavy for a time, yet the exceeding great Compensation, and Profit accruing in the close, will make amends for all: So it was with *Job*, *Jam.* 5. 11.

Unde sequitur non semper jucunda serenitate frui Ecclesiam; sed ex tenebris erutam splendorem recuperare, ac si ab omni malo immuta fuerit. Calv.

5. 11. *Ye have heard of the Patience of Job, and have seen the end of the* Lord. And what that was, we have Recorded, *Job.* 42 10. ‖ *The* Lord *gave* Job *twice as much as he had before.* *Christ* makes a large Promise, consisting of many particulars (which according to the Rule of an Induction, concludes Universally) *Mat.* 19. 29. *And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife or Children, or Lands for my Names Sake, shall receive an Hundred Fold, and shall inherit Everlasting Life.* The meaning is not, that a Man should receive an Hundred Fathers or Mothers, *&c.* but that he should receive *Christ*, who is infinitely ‖ more worth then all. Sometimes *God* makes up the Losses of his Suffering Servants in kind. *God* gave the *Israelites* Favour in the Eyes of the *Egyptians*, so that at parting from them, *They Spoiled them.* And *God* took away the Substance of *Laban*, and gave it unto *Jacob*, in Recompence of his rigorous Servitude; however, if *God* doth not make up worldly Losses, with the Riches of the World, yet he makes them up to his Children with Spiritual Riches; which are as much better, as Heaven is better than Earth. *David* lost his Wives, his

‖ *Scriptura monet ipsi duplo facultates amissas fuisse redditas beneditione sc. Domini, quæ abunde ditat.* Merc.

‖ *Ipse unus Christus erit tibi omnia, quia in ipso uno bono bona sunt omnia.* August. Exod. 13. 36.

his House, even all that he had of the World, at the sacking of *Ziglag*; but he had that which was infinitely better, than all that he had Lost; for he had Consolations from Heaven, and Supportation from *God*, 1 *Sam.* 30. 6. *But* David *incouraged himself in the* Lord *his* God. It's a saying commonly observ'd, *Virtus repulsæ nescia Sordidæ.* I have Read, that when *Alexander* was in a great Strait, and was put upon an hard Service, he said, *En periculum par animo* Alexandri; here's a Danger fit for the Mind of an *Alexander* to Encounter withal: So *David* in his great Straits at *Ziglag*, discovered heroical Magnanimity; he sunk not under those heavy Pressures, but made use of the Right and only Support, and Strength in Trouble, as the Text Specifies. But (*i. e.*) notwithstanding the Burning of *Ziglag*, the carrying away his Wives, and many People Captive, and the Mutiny of the discontented Souldiers, who threatned to Stone him; David *encouraged himself in the* Lord *his* God. *Manasseh* gain'd more good by a Prison, than by a Palace, and was a greater gainer for his Soul, by an Iron Chain, than by a Chain of Gold; when the Prodigal fed on Husks, he understood himself better,

than

than when he fed delicately at his Fathers Table. *Zeno* could say, after he had suffered Shipwrack, *Now I have learned to be a* Philosopher. And should not a Christian say Experimentally; By Sufferings, Losses, and Crosses, I have Learned to value all things under the Sun at a lower rate than ever, and *Christ*, and his Graces, and Heaven at an higher rate. It was a frequent saying of *Aquinas*, that great School-Doctor, *I had rather have a good Conscience, than a full Purse.* But *instar omnium* the Apostles Determination takes place, *Phil.* 3. 8. who counted all things but *Loss and Dung, in comparison of* Christ. The Original words are Emphatical ζημία ἐι σκύβαλα, Loss and Garbidge. Put *Christ* and his Riches in one Scale, and the World with all its Pomp, and Bravery in another Scale, and these are less, than the Dust of the Ballance, in comparison of *Christ* and his Riches; for these will infinitely preponderate. Wherefore let us make sure of Eternal, and never fading Riches. It was a choice saying of *Lewis* of *Bavoyer*, Emperour of *Germany*, *Hujusmodi comparandæ sunt opes quæ cum naufragio simul enatent*, i. e. Such Riches are to be got, as when a Shipwrack comes, they will Swim out with us.

Jam didici Philosophari Zeno.

Mallem bonam conscientiam, quam plenum marsupium. Aquinas.

us. And these are only the Riches of *Christ*.

CHAP. VIII.

Containing a Second *Reason, drawn from the excellency of a quiet, and submissive Frame of Spirit.*

I now Proceed to a *Second* Reason, drawn from the excellency of this submissive Frame of Spirit, which yields to *God*, and Resignes all to his Disposal. *Solomon* tells us, *Prov.* 12. 26. *The Righteous is more excellent than his Neighbour*, and *Prov.* 17. 27. *A Man of Understanding is of an excellent Spirit.* Now wherein doth the excellency of this Wise Man Shine, but by the lustre of his Graces? Grace is the Beauty of the Soul, and no Ornament like those of Divine Graces, to Adorn a Christian. 2. Reason drawn from the excellency of this submissive Spirit.

Now a Man of a Wise composed Spirit, who depends on *God* for his Portion, and stays upon his *All-Sufficiency*, and makes it his Study to resign himself, and to submit to *God's* Will, in all Estates and Conditions whatsoever; such a Man doth in a Conspicuous and Eminent manner, exert, and exercise six choice

choice Graces, *viz*, *Wisdom*, *Faith*, *Hope*, *Patience*, *Self-Denial*, and *Holy Courage*; Every one of these is an expedient, and help for the right Management of a Christian, excellent Spirit, amidst varieties of Hardships, and Sufferings incumbent on us.

1. Wisdom. Prov. 22. 3. Mich. 6. 9.

First For *Wisdom*. As it is a sign of Prudence to *Foresee Evil*; so it is a Character of a Man of Wisdom, *To hear the Rod, and who hath appointed it.* He is a Wise Man, that deliberately observes the handy Works of *God*, and acknowledgeth his Wisdom, Power, and Soveraignty in ordering all Affairs. It's a doggish Quality to snarl at the Stone, and not to take notice of the Hand that Threw it. To make a strict enquiry into Second Causes, to find out such and such an Evil Instrument, and to quarrel with them by reviling words, and revengeful deeds: Oh! How unsutable is this to a Christian Spirit! That eminent Servant of *Jesus Christ*; Mr. *Dod*, was a signal example of Meekness, and Compassion towards his Enemies. In the beginning of the late, sad, and lamentable Wars, a Souldier who had Plundred his House, and gave him reproachful and threatning Language, a few days after, that Souldier being Sript in

in the Battle at *Edge-Hill*, Fled for his Life, and came again to Mr. *Dods* House in a forlorn Condition, ready to be Starved for want of Cloathing; which when that good Man Mr. *Dod* heard of, he sent Cloaths unto him, to cover his Nakedness. Here's the Wisdom of a Christian Spirit, to understand the great Duty mentioned by the Apostle; *Not to be overcome of Evil, but to overcome Evil with Good.* Rom. 12. 21.

When the Psalmist tells of the Afflictions of *God's* Children, *Psal.* 107. 39. and of their Deliverance, *ver.* 40, 41, 42. he Concludes, *ver.* 43. *Who so is Wise, and will observe those things, even they shall understand the Kindness of the* Lord.

A Wise Man under Afflictions will inquire into the Cause, and reflect upon himself, as the Church did, *Lam.* 1. 18. *The* Lord *is Righteous, for I Rebelled against his Commandement.* *Quid de parentum acerbitate quecimur? unus quisque nostrum se punit.* Sen. lib. 3.

A Wise Man will inquire into the end of all *God's* Chastisements, and Labour to answer *God's* End, and that is to Repent, and Turn unto *God.* For this very Reason, *The Anger of* God, *is not turned away, but his Hand is Stretched out still; For the People turneth not to him that Smiteth them, neither do they seek* *A Deo punimur, sed ipsi facimus ut puniamur.* Id. lib. 8. Isa. 9. 12. 13.

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the Lord *of Hoſts*. Here then lieth the great Wiſdom to underſtand *God's* Meaning, and end in Chaſtiſing, and that is to reform, purify, and new mold us, and to bring us forth out of the Furnace, purified Seven times. Every Good and Wiſe Man, ſhould ponder in his Heart, and practiſe accordingly, that excellent Speech of *Elihu*, *Job.* 34. 31, 32. *Surely it is meet to be ſaid unto* God, *I have born Chaſtiſement, I will not offend any more. That which I ſee not, Teach thou me, If I have done Iniquity, I will do no more.* This is the right uſe of Wiſdom under the Rod of Correction.

2. Faith. *Second*, The excellency of this Spirit, Shines in a ſtrong, vigorouſly acting Faith. The Apoſtle tells us, 2 *Cor.* 5. 7. *We walk by Faith, not by Sight.* Senſe fail'd in the time of a dark Viſion, but Faith failed not, *Heb.* 2. 4. *The juſt ſhall Live by his Faith.* Eſtates, Contrivances, Friendſhip, and Favour of Men, Projects, and Expectations, all theſe may Fail: A Believer cannot Live by any of theſe; but the Life of Faith is ſuch an excellent Life, as we may compare it to *Goliahs* Sword, and ſay of the Life of Faith, as *David* ſaid of that Sword, 1 Sam. 21. 9. *Give me that, there is none like it.*

What

What Wonders Faith did, the 11. Chap. to the *Hebrews* gives an ample Catalogue. Senſe fail'd *Job* on the Dunghill, he ſaw no viſible means of Reſtauration to his former Enjoyments; yet how ſtrenuouſly did his Faith act, *Job* 13. 15. *Though he Slay me, yet will I Truſt in him.* And on his Dunghill, he ſaw his Redeemer. Reaſon was *non-pluſt*, concerning *Sarahs* bringing forth a Son againſt the Courſe of Nature: *But* Abraham *againſt Hope, believed in Hope, that he might become the Father of many Nations*, &c. See *Rom.* 4. 18, 19, 20, 21. *Stephen*, when the Stones were clattering about his Ears, ſaw *Chriſt ſtanding on the Right Hand of* God. We often Read in Scripture of *Chriſt* ſitting in Majeſty and Glory; but when *Stephen* was a Stoning, *Chriſt* was ſaid to be a Standing, a ready poſture to vindicate the Quarrel of his Suffering Servant. *Luther* gives Three grand Properties of Faith, *viz.* (1.) *To believe things impoſſible to Reaſon.* (2.) *To hope for things defer'd.* (3.) *To love* God *when he ſhews himſelf an Enemy.*

Job 19. 25.

Acts 7. 55.

Credere impoſſibilia rationi, Sperare dilata, amare deum, cum ſe præbeat inimicum. Luther.

There are alſo two great Properties of Faith; One is *Prophetick*, to foreſee Deliverance, Anſwers of Prayers, Removal of Judgments, and ſuch like: A-

nother is *Magnetick*, to have an attractive Vertue to draw things near, that may ſeem to be afar off. Faith will Approximate a Promiſe, and by a patient waiting Spirit, acquieſce in the ſame, not doubting the performance thereof, in the appointed Seaſon. Faith will truſt *God* upon his Word.

3. Hope. *Third*, Hope acts vigorouſly in a diſconſolate Condition. *Ezra* Comforts
Ezra 10. 2. the People thus: *Yet now there is Hope in* Iſrael *concerning this thing*. Hope is like a Prop or Pillar, to ſupport, and ſtay a Building from falling; It's an Anchor caſt out in a Storm to ſtay the Ship. The Church quietly bore thoſe ſad Calamities incumbent on them, *Lam.* 3. 26. *It is good that a Man ſhould both hope, and quietly wait for the Salvation of the* Lord. *ver.* 29. *He putteth his Mouth in the Duſt, if ſo be, there may be Hope.* But what's the Ground of Hope? Read *ver.* 21. *The* Lord *will not caſt off for Ever.* There's Hope, that the Rod will not alwaies be on our Backs: And there's Two ſtrong Grounds for our Faith. (1.) There are Multitude of Mercies in *God*, *ver.* 32. (2.) He doth not Afflict willingly. We may add further, that *God* poureth not out his whole Wrath;
Heb. 3, 2. but *in Wrath he remembers Mercy*. *God* hath

hath not forgoten to be Gracious, nor ſhut up his loving Kindneſs in diſpleaſure. Were it not for Hope, we ſhould not receive ſuch Comforts, from the Scriptures as we do. But amidſt all the Troubles of *God's* People, they draw ſingular Grounds of Hope, and Conſolation from the Scriptures. And to this purpoſe are the Scriptures Wrote, *Rom.* 15. 4. The Saints rejoyce in Hope, *Rom.* 5. 2. *Rom.* 12. 12. Although they are caſt into Priſon, they learn their Duty there, *Rev.* 2. 10. And though they are cloſe Priſoners, they are *Priſoners of Hope, Zach.* 9. 12. Hope is the Saints Helmet, 1 *Theſ.* 5. 8. In great Troubles and Perplexities, there's a Door of Hope to get out of them. For after *Achan* was Stoned, it was promiſed, that the *Valley of* Achor *ſhould be a Door of* Hoſ. 2. 14. *Hope.* Times of *Jacobs* Troubles, ſhould be ſpecial times of *Jacobs* Truſt. It was a diſmal day mentioned, *Jer.* 30. 5, 6, 7. But there's Comfort near approaching. *It is even the time of* Jacobs *Trouble, but he ſhall be Saved out of it.* In the Grave, though the Body moulder into Duſt, there's a certain Hope of a Reſurrection, *Pſal.* 61. 9. comp. with *Acts* 2. 9. Now the ſame *God* that can raiſe the Body out of the Duſt, can raiſe

up thoſe that lye in the Duſt, though deſpiſed and trampled upon, by malitious and inveterate Enemies. *Anti-chriſt* ſhall fall, and never riſe more: A Mill-Stone ſhall be put about his Neck, and he thrown into the Sea: But *Gods* People, though they may fall, they ſhall riſe again; though their Sufferings be Sharp, yet they ſhall be ſhort; as *Athanaſius* ſaid of *Julians* Perſecution, *Nubecula eſt cito tranſitura.* And the greater the Sufferings of *God's* People are for Righteouſneſs ſake, their Reſurrection ſhall be more Glorious. There's Matter of Comfort and Duty, by them to be put in Practice, mentioned, *Micah.* 7. 8, 9. *Rejoyce not againſt me, O mine Enemy; when I fall, I ſhall ariſe; when I ſit in Darkneſs, the* Lord *ſhall be a Light unto me. I will bear the Indignation of the* Lord, *becauſe I have Sinned againſt him.*

Levius fit patientia, quicquid corrigere eſt neſas. Horat.

Fourthly, There followeth the Exerciſe of *Patience.* And this will make an hard Yoak eaſy, and an heavy Burthen light. *The Patient in Spirit* (as *Solomon* tells us) *is better than the Proud in Spirit.* The Reaſon a Learned Author gives, is, becauſe *Anger is Raſh and Precipitate,*

Eccleſ. 7. 8.

Quia ira præceps eſt, finem nunquam expectabit, quod faciet patiens, & ira lentus iram moderabitur, exitum ſpectans. Merc.

and

and will never expect an End; but a Man Patient, and ſlow to Anger, will moderate his Anger, expecting an End. By Faith, we poſſeſs the Head, by Love, we poſſeſs one another; by Patience, every one poſſeſſeth himſelf: wherefore *Chriſts* Charge is, to be again and again inculcated, *In your Patience, poſſeſs ye your Souls.* The Saints are Recorded for Patterns of Patience, *Heb.* 6. 12. We are here Commanded to be followers of them, *who through Faith, and Patience inherit the Promiſes.* The Patience of Saints is Commended, *Rev.* 2. 19. *Rev.* 3. 10. There's a neceſſity of Patience, *Heb.* 10. 36. *Cyprian* that Holy Martyr tells us, *That we cannot receive the Crown of our Sufferings, unleſs Patience go before.* And he ſaith likewiſe in the ſame Book, which is *De Bono patientiæ, That we are Chriſtians, this is the Matter of our Faith and Hope; but that our Faith and Hope may come to any Fruit, we have need of Patience.* This Grace of Patience ſhines in the Dark, and in the Night of Sufferings, puts forth it ſelf more Conſpicuouſly; For Sufferings are the Tryals of Patience. Hence it comes to paſs, that even in times of a dark Viſion, when *God* clouds his Countenance, a Spirit endowed with Patience, Waits,

Luke 21. 19.

Non poteſt accipi dolorum & paſſionum corona, niſi præcedat in dolore & paſſione patientia. Cyp. de Bono patientiæ.

Hoc ipſum quod Chriſtiani ſumus fidei & Spei res eſt; ut autem ſpes & fides ad fructum ſui poſſint pervenire, patientiæ opus eſt. Cyp. de Bono patientiæ

Believes, Hopes, Prayes, and thus is prepared for the reception of Mercy, when it comes, and for the bearing of Sufferings whilst they continue. Lay then aside all querulous, murmuring, revengeful Thoughts, and let it be a Christians Strength to sit still, and wait quietly, and patiently for the Salvation of *God*.

5. Self-Denial. *Fifthly*, Amidst Losses and Sufferings, Self-Denial Eminently appears, and shews it self. When the World Frowns, Enemies Rage, all Cystern, and Creature-Helps, are dried up quite, or Run very low; when Interests fail, then to keep a Composed quiet Frame of Spirit, and to get the Heart above Envy, Hatred, and Malice, is a rare Frame of Spirit. But it's much more an excellent Frame of Spirit, to deny a Man's self in time of Prosperity, when one enjoys the World (as we say) at Will, and to be in the Float of Prosperity, then to strike Sail, and to deny Pleasures, Luxury, and Excess, this is a property of an excellent Spirit. Of this Spirit was *Moses*, when he liv'd at Court, *When he came to Years* (more properly rendred, when he became Great) *refused to be called the Son of* Pharaohs *Daughter*. Thus did *Uriah* in a time of War, deny himself. *Godfry* of *Bulloyne* would not wear a Crown

Heb. 11. 24. μέγας γενόμενος.

2 Sam. 11. 11.

Crown of Gold, where *Christ* was Crucified with a Crown of Thorns. This Duty of Self-Denial is frequently Commanded in the Gospel, as an Instrumental means to receive *Christ*. And it's worth our Observation, that as we are Commanded to beg our Dayly Bread, Day by Day; so we are Commanded to Deny our selves, and to take up our Cross Day by Day. The same Expression we have in *Luke* 9. 23. and *Luke* 11. 3. For an Ambitious Man to Deny his Honours; a Rich Man, to Deny his Riches; a Voluptuous Man to Deny his Pleasures; these are great Acts of Self-Denial.

Abdicare a teipso, ne abdiceris a Christo; Repudia te, ut recipiaris a Christo Salv. lib. 5.

Καθ' ἡμέραν: *Ut dies diem sequitur, sic crux crucem excipit* Beza.

Sixthly, and Lastly, there follows holy Courage, a well temper'd, and regular Zeal, which (as *Luther* used to say) *When it's well Temper'd, it's the best gift of* God. Here's a Critical Distinction of Zeal (which is of the right Stamp) from a private Grudg, or distemper'd Passion, *viz. By being Zealous in the Cause of* God, *and by being meek in a Mans own private Cause.* Of this Heroick Spirit was *Moses*; when a Calf was made, and there was Dancing about it, *Moses* Transported with singular Zeal, threw the Tables out of his Hand, and Broke them, and Stampt the Calfe to Pow-

6. Holy Courage.

Ira in suo loco est optimum dei donum. Luther.

der, and caus'd Exemplary Justice to be Executed upon the Idolaters. Thus Zealous was he for the Cause of *God:* But in his own Cause, none more Meek; for when *Aaron*, and *Miriam* chode with him concerning the *Æthiopian* Woman; the Text gives an ample Testimony of his Meekness, leaving it upon Record, *Numb.* 12. 13. *Now this Man* Moses *was very Meek, above all the Men which were upon the Face of the Earth. Luther* used to say, in the Cause of *God, Hic gero titulum, cedo nulli.* Though *Zuinglius* was of a comparative Moderation; yet in case of Blasphemies, he was a Man of Courage. The Courage of Martyrs, is renowned in Ecclesiastical Histories. Amongst variety that might be named, I'le relate only this following, *viz.* The History of *Surgius* and *Bacchus*, two great Courtiers, who being accused for Christians, and commanded to Offer unto Idols, refused to go to the Temple, and gave this answer to the Emperour. *Nos Imperator sola terrrena militiâ tibi obstricti sumus. In animas nullum tibi jus est; Illarum Dominus est solus Deus.* There are two Apostolical Characters of Zeal, which if observed, we may go on Courageously, and Prosper. One is, Zeal must be in a good Matter, *Gal.* 4. 18,

Causa redditur cur Deus injuriam Mosis ulciscendam crediderit, quia ipse in suis injuriis ferendis erat lenissimus. Grotius.

In aliis mansuetus ero, in Blasphemiis in Christum non item. Zuinglius.

Si Patibulum crucis (inquit Martyr) Expavescerem, gloriam crucis non predicarem. Bern. in vigilias Andreæ. Coutzen. *Aulæ speculum.* p. 47.

Saul's

Saul's Zeal before his Converſion, was ſtark naught. And the other is, it muſt be according to Knowledg, *Rom.* 10. 2. *Luther* uſed to ſay, *That to Preach the Goſpel, was to bring all the Devils in Hell about his Ears; yet he was reſolved, That if every Tile on the Houſes was a Devil, he would go to Worms, and Preach the Goſpel.*

Predicare Evangelium eſt derivare in ſe furorem totius Inferni & Satanæ. Luth. Loc. Com.

CHAP. IX.

Containing a Third *Reaſon drawn from the Utility and Benefit, accruing from this yielding Submiſſive Spirit.*

A *Third* Reaſon ſhall be drawn from the Utility and Benefit, accruing from this yielding Submiſſive Spirit. The Benefit is exceeding great, becauſe hereby the whole Man is ſet in a right Frame and Order. When we can chearfully rely upon *God*, and depend upon his *All-Sufficiency*, then our Thoughts, Words, Affections, and Actions, even our whole Life and Converſation, are all Ordered aright, and we are exceeding great gainers thereby. Now to Proſecute theſe Four Particulars.

Reaſ. 3. from the Benefit of a ſubmiſſive Spirit.

Firſt,

1. Hereby our *Thoughts* are Rightly ordered.

First, Our Thoughts are rightly Ordered. The *Thoughts* may be compared to the *Reubens* of our Souls; *They are the beginning of our Strength*; but they are as *Reuben* was, *Unſtable as Water*. How many vain Thoughts ſeize on us; But though they come violently upon us, we muſt not willingly give them any Harbour or Lodging. *How long ſhall thy vain Thoughts lodge within thee?* Jer. 4. 14. Thoughts are the Womb to conceive Vanity; wherefore the Phyſitians Rule is, *Obſta Principiis*. Our care muſt be to cruſh the *Cockatrice* in the Egg, and to ſtifle bad Thoughts in the firſt Conception: As Streams flow from the Fountain, and as the Fruit grows on the Tree; ſo Thoughts flow from, and grow out of the Heart. Out of the Heart proceed both good and evil Thoughts. And it may be Marked, that what Sin a Man is moſt prone to, his Thoughs run moſt that way. Let's beware of allowing our ſelves in any Evil *Thoughts*, leaſt thoſe *Thoughts* bring forth Evil *Words*, and thoſe Words end in abominable *Deeds*. Becauſe Thoughts come not within the compaſs of Man's Cognizance, and ſo are not liable to Man's Puniſhment, *God* himſelf will Puniſh them moſt Severely. For *God* Threatneth, *Jer. 6. 19. Hear*

O Earth! Behold I will bring Evil upon this People, even the Fruit of their Thoughts. Thoughts are not free (however ſome preſume) from the Judgments of *God*. A good Remedy to Cure evil Thoughts is preſcribed, *Prov.* 16. 3. *Commit thy Works unto the* Lord, *and thy Thoughts ſhall be Eſtabliſhed.* And likewiſe we ſhould bear in our Mind, *Heb.* 4. 12. *That* God's *Word is a diſcerner of our Thoughts.* Let's then abandon vain ungodly Thoughts, diſtruſtful, carking, and vexatious Thoughts, and labour to get our Thoughts quieted, and ſettled, and eſtabliſhed upon the Word of *God*.

Κρίτικὸς ἐνθυμήσεων. *Quia cogitationes compaginatas ſecernit* q. d. *Hic filius Dei ad hæc omnia efficax eſt, nihilque illum latere poteſt.* Tena in loc.

Second, If we believe *God*'s Omnipotency and Omniſcience, his care and providence in Governing of the World, then our Tongues will be bound to their good Behaviour; they will be ſet in ſuch an excellent order, as all querulous reviling Language will be avoided. The Apoſtle hath a great Expreſſion, concerning the ill Government of the Tongue, *Jam.* 3. 6. *That he ſetteth on Fire the Courſe of Nature.* If then (O Chriſtian) thou wouldeſt learn the right Art of the

2. Our Tougues will be rightly ordered.

Φλογίζουσα τὸν τροχὸν τῆς γενέσεως. *Rotam nativitatis noſtræ. Qui calumniatur, non ſatis eſt quod vapulet in corpore ſuo, ſed propter eum vapulet mundus.* Druſius.

Govern-

Government of the Tongue; thou must begin at thy Heart first, and reform that: For the disorders of the Tongue, usually proceed from the disorders of the Heart. A rotten Heart, vents it self by a rotten Language.

Φθείρουσιν ἤδη χρῆθ' ὁμιλίαι κακαί. Κάκοις ὁμιλῶσι Καὶ αὐτὸς ἐκβήσῃ κακός.

Hence the Apostle cites *Menander* (a Warrant, that Heathen Authors upon a good occasion may be quoted) 1 *Cor.* 15. 33. *Evil words corrupt good Manners*, and it followeth in the same Author, *If thou conversest with Evil Men, thou thy self will be Evil.* *Luther*, was falsely reported (for it was his Enemies custome to raise Slanders on him) to be a Trumpet of Rebellion. But our Tongues ought to be the Trumpeters of our Creators Praise and Glory. We are exhorted, *Psal.* 100. 4. *To be thankful unto* God, *and bless his Name.* A great, and signal Act of Thankfulness is mentioned, *Isa.* 12. 1. *O* Lord *I will Praise thee, though thou was Angry with me.* To Praise *God* for Chastisements, and to acknowledge with Thankfulness the benefit of Afflictions, is so high a pitch, as few can attain unto it. How have many learned to bridle their Tongues, and to set a Watch before the Door of their Mouths, after they have felt the smart of Afflictions? Some given to rash Censuring

Tuba Rebellionis.

Celebrabo te Jehova, quia mihi iratus, redieris tamen statim in gratiam. Calv.

ſuring and Murmuring, have learned to be of a more calm and charitable Frame of Spirit. Some given to frothy Diſcourſe, and vain Jeſting, after they have been under the Rod of Correction, have proved more ſerious and ſober in their Diſcourſes. The Apoſtles charge is, *Eph.* 4. 29. *Let no corrupt Communication proceed out of your Mouth, but that which is Good, to the uſe of Edifying, that it may Miniſter Grace to the Hearers.* The word rendered *Corrupt* cometh from a Verb, that ſignifieth to *Putrify:* Rotten Words, and Putrifying Speeches become not Chriſtians. Neither doth cuſtomary jeſting become us; though a facetious, affable Behaviour kept within due bounds is commendable; yet a jeſting and frothy Spirit, is much unbeſeeming a Chriſtian, Εὐτραπελία, though it be reputed for a Vertue in *Ariſtotle*, yet it's reckoned by Saint *Paul* amongſt thoſe things which *Are not convenient.* *Cicero* himſelf ſets bounds to jeſting; and tells us, that we are not Born for ſport and jeſting. And it's a Verſe not more common than true.

σαπρὸς λόγος. *Putrefacio, tranſlatio ab arboribus quidam prætulerunt, ſpurcum, obſcænus, ac corruptus.* Drus.

Eph. 5. 4.

Non generati ſumus a natura, ut ad ludum, & jocum facti eſſe

Non patitur ludum, fama, fides, oculus.

videamur; ſed ad ſeveritatem potius, & ad quædam ſtudia graviora atque Majora. Cic. offic. lib. 1.

But

Senſus eſt Simpliciſſimus, Stultos Sermone ornare delictum & offenſum. Mercer.

But what ſhall we ſay of ſome who jeſt at Sin, and when they hear or ſee notorious Debaucheries, laugh and jeſt at them, *Solomon* gives them a Brand of Infamy, *Prov.* 14. 9. *Fools make a mock at Sin.* And thoſe eſpecially are to be reproved, who vent their frothy Fanſies in a Pulpit, having no reverend Thoughts of the dreadful Preſence of *God*; to them I may apply thoſe ſayings. *Qui ludunt in Cathedra, lugebunt in Gehenna. Non eſt tutum ludere cum ſacris.*

3. Our Affections muſt be ſet in Order.

Third, Our Affections will be ſet right. We are apt to miſplace our Love, Loving where we ſhould Hate, and Hating where we ſhould Love. Our Joy, Hope, Fear, *&c.* are out of Order, and placed upon wrong Objects. It's almoſt as difficult, to hold the Wind in ones Fiſt, or to turn the Tide, as to bound the Affections. To Conquer an inordinate Affection, is a great Victory. But for a Man to have no Rule over his own Spirit, is (as *Solomon* ſaith) *Like a City that is broken down, and without Walls.* A Man that hath no Government over his Paſſions, expoſeth himſelf in all Companies, to variety of Miſchiefs. He reſembles *Samſon*, who was amidſt the *Philiſtines*, after his Locks were Shaven.

Te vince, & mundus tibi victus eſt. Prov. 25. 28.

Affecti-

Affections, we may compare to Fire and Water, which are good Servants, but bad Maſters. Fire, we ſay is good upon the Hearth, but miſchievous in the Thatch. If Water Keeps within its Banks, we are Secure; but when it breaks through, and makes an inundation, it may Drown a whole Country. For Inſtance, in the Affections of Love, Joy, and Anger; to uſe theſe with Moderation, may be uſeful: A Stoical Apathy is hurtful, and when Paſſions are immoderate, then they become exceeding Prejudicial. To Mourn for the loſs of a dear Relation, argueth a Sympathizing tender Heart; but to Mourn as without Hope, is not beſeeming a Chriſtian, and to Mourn ſo, as to become the Elegy, and the Hearſe, to be thus immoderate in our Sorrow, becomes Sinful. When Reaſon rules a Man, he is his own *Maſter*; but when Paſſion rules him, he is his own Slave. Wherefore the beſt (as I ſuppoſe) of Heathen Orators adviſeth, ‖ *That we make our Appetite obedient unto Reaſon.* To be like *Hercules Furens*, or like the *Lunatick* in the Goſpel, rending and tearing himſelf, or like a Door pluckt off the Hinges. So is a Man, who cannot Govern himſelf, and hath no command of his Paſſions.

‖ *Curandum eſt ut appetitum rationi obedientem præbeamus.* Cic. 1. lib. Off.

Magnus eſt Dominus, qui ſibi imperat.

ſions. *Fortior eſt qui ſe, quam qui fortiſſima vincit —— Mænia.*

Wherefore, as when a River breaks all Banks and Bounds, Men cut a Paſſage elſewhere to turn the Stream; ſo let the Stream of our Affections be turned, and then all will be well; And to this the Apoſtle exhorteth, *Coll. 3. 2. Set your affections on things above, and not on things on the Earth.* To turn the Fear of Man, into the Fear of *God*, to turn Worldly into Heavenly Joy, Carnal Love, into Spiritual Love, Earthly Deſires, into Heavenly; to ceaſe from raſh Anger againſt our Brethren, and to be Angry againſt Sin. O! What a Bleſſed Alteration is this, and a change every way for the better!

4. Our Actions muſt be ſet in Order.

Fourth, Our Actions, and our whole Converſation muſt be rightly Ordered. What are all fair Speeches, unleſs Actions keep pace with them? To ſpeak, and to do. To name the Name of *Chriſt*, and to depart from Iniquity; to Hear and Practiſe; herein conſiſts the Vitals of Religion. Therefore the Profeſſion, and Converſation ought to go together in a Mutual Equipage. It's a good Advice,

Non habitu Sapientiam, ſed mente præferimus; non eloquimur magna, ſed vivimus. Minuc. Fel.

vice, *Speak that I may ſee thee, for Words without Deeds cauſe Shame.* When we have been put into a Furnace, we ſhould come forth as Gold. When we have been emptied from Veſſel to Veſſel, our old *Scent* ſhould be took away. Our Converſation ſhould be Holy: We ſhould walk Circumſpectly. Do we profeſs Submiſſion, and Reſignation of all that's deareſt, and neareſt unto *God.* If ſo, the Holineſs of our Lives will Teſtify the Truth of our Profeſſion. When we meet with ſtraits and difficulties, and hard meaſure, from unreaſonable Men; we dare not take irregular Courſes; we dare not practiſe any excentrique Motions. The Primitive Chriſtians in *Tertullians* time, profeſt, *Oramus, non pugnamus,* q. d. *We Intreat, we Fight not. Ambroſe* in his time, mentions an excellent Profeſſor, that ſaid, *Willingly I will not deſert my Place wherewith I am Entruſted; being compel'd, I know not how to reſiſt; for our Weapons are Prayers and Tears.* The ſame good Spirit of *God* guide all Suffering Chriſtians, that they may Suffer as Chriſtians, by chooſing Affliction rather than Sin; and not Suffer as Evil doers, by reſiſting Authority, or acting beyond their Callings, in any indirect irregular

Loquere ut te videam; dicta enim factis deficientibus erubeſcunt. 1 Pet. 1. 15. Eph. 5. 15.

Volens locum mihi commiſſum non deſeram, coactus repugnare non novi, Arma enim noſtra præces ſunt & lachrymæ. Amb. Hom. de Baſil. tradend.

Patienter expectemus ultionis diem, nec ad vindictam doloris nostri querula & invidiosa festinatione properemus. Cyp. de Bono patient.

Motion. Unbelievers (in their Diſtreſs) betake themſelves unto indirect, and unlawful Means; and they pay dear for taking of wrong Courſes. But a True Believer repairs to *God* for Counſel. *God* is his Riches, Refuge, and hiding Place: He dares not preſume to take *God's* Office out of his Hand, by purſuing a perſonal Revenge; but he leaves Revenge unto *God*. In a Word, the whole Converſation of a Chriſtian, is ſo Ordered, according to the Rule of the Word of *God*, as he will not recede from it; but Order his Life accordingly. *And as many as Walk according to this Rule, Peace be to them, and Mercy, and upon the* Iſrael *of* God.

Gal. 6. 16.

CHAP.

CHAP. X.

Containing a Fourth *Reaſon, concerning the ſad and miſchievous Conſequences of Striving, Strugling, and Repining againſt* God.

A *Fourth* and laſt Reaſon ſhall be *Cauſa a contrario*, drawn from the Miſchiefs of ſtriving againſt *God*, and not relying and depending upon him; this will appear more Evidently, by theſe following Convictions. Reaſon 4. from the Miſchiefs of ſtriving againſt *God*.

Firſt, Repining, Diſcontent, and Murmuring, Juſtly provoke *God* to bring thoſe Evils upon us, which we Fear, with greater ſtrength, and renewed violence. None ever Oppoſed *God*, and Proſpered. Children, by Strugling, have more Laſhes inflicted on them. What gain'd the *Iſraelites* by Murmuring, but dreadful Judgments, one upon the Neck of another? They boaſted of their Onyons, and Garlick, and Fleſh-Pots in *Egypt*, and Murmured for want of Food in the Wilderneſs; *God* ſent them Manna and Quailes; It was ſweet Meat, but there was ſower Sauce added to it; For, *while the Meat was in their* 1. Murmuring provokes *God* to bring thoſe Evils upon us, which we Fear.

Mouths, the Wrath of God *came upon them, and Slew the Fatteſt of them, and ſmote down the choſen Men of* Iſrael, *Pſal.* 78. 30, 31. And what was the Ground of all, but unbelief, *ver.* 32. *For all this, they Sinned ſtill, and Believed not for his wondrous Works.* And what Judgments ſucceſſively befell them, is ſet down, *ver.* 44, 45, 46, 47, 48, &c. And however, Men may Murmur and Repine, they are never the nearer; for *God's* Will ſhall ſtand, when all is done. Men hurt themſelves, but do not in the leaſt help themſelves by Murmuring.

Intellectui fides aditum aperit, infidelitas claudit. Aug. Ep. 3.

2. By Murmuring, Men become their own Tormentors.

Second, By Murmuring, Diſcontent, and Non-ſubmiſſion, Men become their own Tormentors, and Executioners. When a Burthen, I ſay, is impoſed upon thee, and thou Fretteſt, and Fumeſt, and Diſquieteſt thy Self; thou makeſt thy Burthen heavier, and thy ſelf more unfit to bear it. Patience and Chearfulneſs facilitate a Burthen, whereas impatience adds more Load thereunto. *Cyprian*, that excellent Martyr tells us, *That what Patience Builds up, Impatience Deſtroys.* *Jonah* added to his Affliction, by Fretting for the Loſs of his Gourd.

Omnia omnino quæ patientia operibus ſuis ædificat ad gloriam, impatientia deſtruit ad ruinam. Cypr. de Bono Patientiæ.

Thirdly,

Thirdly and Laſtly, Hereby (when we give way to unbelieving, diſcontented Thoughts) we call the Attributes of *God* in Queſtion; we Queſtion the Power of *God*, as the Murmuring *Iſraelites* did, *Pſal.* 78. 19. *They ſpake againſt* God: *they ſaid, can* God *Furniſh a Table in the wilderneſs?* We Queſtion the Truth, Goodneſs, and Faithfulneſs of *God*; We Traduce Divine Providence by Unbeliefe, and Murmuring. This is that grand Damning Sin (though there's no Sin, but deſerves Damnation) mentioned in the Goſpel, *John* 8. 24. *If ye Believe not that I am He, ye ſhall Dye in your Sins.* 3. Murmurers call *God's* Attributes into Queſtion.

For this Sin of Unbelief, the *Lord*, on whoſe Hand the King leaned, was Trod to Death in a Crowd. For this Sin, *Zachary* was ſtruck with Dumbneſs. This Sin excluded out of the Temporal *Canaan*, the unbelieving *Jews*. And unbelievers are excluded out of the Eternal *Canaan*; For the unbelieving, are Rankt in the Bed-roll of thoſe abominable Sinners, which ſhall have their part, in the Lake that Burneth with Fire and Brimſtone, which is the Second Death. 2 Kin. 7. 19. Luc. 1. 20. Heb. 3. 19. Rev. 21. 8.

CHAP. XI.

Containing a Reſolution of particular Caſes.

3. Head containing a Reſolution of particular Caſes.

IN the next place, I come to lay down ſome particular Caſes, and return Anſwers accordingly.

Caſe 1. concerning the Proſperity of Wicked Men.

The Firſt Caſe is concerning the Proſperity of Wicked Men, and the great Confluence of outward things, which they enioy. This Stumbled *David*, *Pſal.* 73. 2, 3, 4, 5. and *ver.* 12. He prefixeth a Note of Obſervation. *Behold, theſe are the ungodly that Proſper in the World, they Increaſe in Riches.* But obſerve what Courſe *David* took for Satisfaction, *ver.* 16. 17. *When I thought to know this, it was too Painful for me, until I went into the Sanctuary, then underſtood I their End.* And what was their End, the 18. *ver.* Specifies, *Surely thou didſt ſet them in ſlippery Places, thou caſteſt them down into Deſtruction.* Who of any Underſtanding will envy the Riſings and Promotions of Wicked Men, when he hears of their miſerable Downfall? The higher Wicked Men are, they are more in Danger of ſwift and utter Deſtruction.

ſtruction. Sheep, put into the beſt Paſtures, come ſooneſt to the Shambles. How many Wicked Men are Fatted to the Day of Deſtruction! What will Riches avail in the Day of *God's* Wrath? *Neither their Silver, nor their Gold, ſhall be able to Deliver them in the Day of the* Lord's *Anger.* The Proſperity of the Wicked Stumbled, *Jeremy*, c. 12. 1, 2. *Righteous art thou, O* Lord, *when I plead with Thee: Yet let me talk with Thee of thy Judgments; wherefore doth the way of the Wicked Proſper? wherefore are all they Happy, that Deal very Treacherouſly? Thou haſt Planted them; yea, they have taken Root*, &c. *But obſerve, how the Spirit of the Prophet is raiſed to Pray againſt them*, ver. 3. *Pull them out like Sheep for Slaughter, and prepare them for the Day of Slaughter.*

Quo alius extolluntur, eo periculoſiori loco conſtituuntur, ut citius corruant. Mollerus.

Zeph 1, 18.

Quicquid nobis temporaliter mundus arridet, magis eſt periculum quam ornamentum. Aug. Serm. 53.

For a more particular Anſwer to the Caſe propounded, we are to lay down theſe Four enſuing Conſiderations.

Firſt, Riches, Profits, Pleaſures, Promotions, and Honours, and what elſe are the Worlds Darlings; when the Quinteſſence is extracted out of them all, when they are at the beſt, they are neither Diviſive, nor Conſtitutive, *i. e.*

1. Riches are not diſtinguiſhing Signs.

They neither diſtinguiſh a good Man from a bad; neither do they Conſtitute any Man Good, and Happy to Eternity. Some good Men are Rich, as *Abraham*, *Iſaac*, *Jacob*, *David*, and others, who were both Rich in Grace, and Rich in Gold and Silver.

Genere nobilis, Sanctitate nobilior. Hieron. de Paula.

Some good Men are Noble, as *Theophilus*, to whom Saint *Luke* Dedicates his Epiſtle. The Apoſtle ſaith, 1 *Cor.* 1. 26. *Not many Noble are called:* He ſaith, *Not many*; he doth not ſay, *Not any.* For ſome are both Enobled by the *New-Birth*, and by a Noble Extraction from their Parents; but Vertue is the beſt Character. But for the moſt part it comes to paſs, that good Men are Poor, Ignoble, and Contemptible, in the Eyes of the World; and Vile, Prophane Men, are Rich and Great, and bluſter in the World, like thoſe proud ſwelling Gyants, who made Men to Fall; therefore, they have their Name in the Original. *Nimrod*, *Eſau*, *Haman*, *Herod*, the Rich Glutton, were Great and Rich in the World; but we Read not of one Dram of Grace, in any one of them. We may not conclude, becauſe they have outward Happineſs, which

Nobilitate generoſus es & Parentes tuos laudas, omnes tamen pari ſorte naſcimur, ſola virtute diſtinguimur. Minuc. Fel.

‖ גִּבֹּרִים *A verbo* naphal *quod ſignificat cadere, vel quia a vero Dei cultu decederant; oppugnarent.*

Vel quod more Gigantum Deum Deique filios proverve Piſcat.

this

this World gives, therefore they ſhall be Happy to Eternity. Neither may we conclude, becauſe others are Poor, ſet at Naught, and Trampled on, in this World; therefore, they ſhall be hereafter Miſerable. *Solomon* determines the Caſe, *Eccleſ.* 9. 1. *No Man knoweth either Love or Hatred by all that is before them.* The Parable of the Rich Man and *Lazarus*, ſheweth a great Difference in their Worldly Eſtate. One was Cloathed in Purple, the other, a *Beggar full of Sores, Luke* 16. 19, 20. One Received his Good things, It's ſaid, τὰ ἀγαθὰ σὺ, *i. e.* ſuch things as he Eſteemed ſo, even the Pomp and Bravery of the World: theſe things the Rich Man Enjoyed, and he *Fared deliciouſly every Day:* But the other, even *Lazarus* Received Evil things, *i. e.* Poverty, Sores, Nakedneſs, Contempt, Ignominy, and Variety of Afflictions. But there's a vaſter Difference in their Eternal Eſtate, *ver.* 25. *Lazarus was Comforted, and the Rich Man Tormented.*

Inops, cui nemo, emſerit.

Seſe Exhilarabat quotidie Splendide. Bez.

Second, Conſider further, the Wicked Rich Men of the World, have their Portion in this Life. Seeing they place their Happineſs in Earthly things, and

2. *Wicked Rich Men have their Portion in this Life.*

Turcicum Imperium, quantum quantum eſt, nihil eſt, niſi panis mica, quam dives pater familias projicit canibus. Luther in Gen. 2.

make

make the World their God, that's all the Happineſs, which they ſhall have: *David* prayed to *Be delivered from Men of the World, which have their Portion in this Life.* *Their Portion is ſoon waſted; Their Honours ſometimes are laid in the Duſt, and they ſurvive to See their own Degradations and Infamy; as Hiſtories Record variety of Examples. However, Death Levels the Noble Man with the Peaſant. And if you ask what becomes of Riches, you may as well ask, What becomes of Eagles flying in the Air? It's as eaſy to ſtay the Flight of ſo many ſwift Birds, as the Flight of Riches: They are Winged Creatures; ſo *Solomon* tells us, *Prov.* 23. 5. *Wilt thou ſet thine Eyes upon that which is not? For Riches certainly make themſelves Wings, they Fly away as an Eagle towards Heaven.* *Seneca* hath a notable Paſſage; *That* (ſaith he) *which thou admireſt, is but Pomp, theſe things are ſhewed, not poſſeſſed, and whileſt they pleaſe, they paſs away.* However, Wicked Men abuſe their Riches to Luxury, and Riotouſneſs, and abuſe their Greatneſs to Trample on

*Pſal. 17. 14.

Ne magni pendamus terrenum fœlicitatem, quæ malis etiam plerunque conceditur. Aug. de Civ. Dei lib. 2. C. 23.

Quod miraris pompa eſt, oſtenduntur iſtæ res non poſſidentur, & dum placent, tranſeunt. Sen. Epiſt. 110.

Nulla res longa eſt omniſque felicitas ſæculi, dum tenetur, amittitur. Hieron. vid Sleydans Hiſt.

on others; yet it's altogether unlawful to rob or ſpoil any, becauſe they are Wicked. The Frantick Practices committed at *Munſter*, by *John* of *Leyden*, and his Complices are Abominable in the Sight of *God*, and all Good Men. It's a received Maxime, acknowledged for Truth amongſt Orthodox Divines, *viz. Dominium temporale non fundatur in gratiâ.* Another is ſuitable to it, *Gratiâ deſtituti Dominio non excidunt temporali.* What Charge *God* gives for the Poſterity of *Eſau* (though he was a Man hated of *God* for his Prophaneſs) you may ſee, *Deut.* 2. 5. *Meddle not with them, for I will not give you of their Land, no not ſo much as a Foot-breadth; becauſe I have given Mount* Seir *unto* Eſau *for a Poſſeſſion.* Now then, if the Riches, Honours, and Pleaſures of this preſent World, be all the Heaven, which ungodly Men look after; there's not the leaſt cauſe of Envying of them. The meaneſt Beggar that hath Intereſt in *Chriſt*, would not change Conditions with ſuch vile Perſons, as *Antiochus*, *Nimrod*, and ſuch like. Sanctified Poverty is infinitely to be prefer'd before unſanctified Riches. Afflicted Godlineſs, is better than Proſperous Wickedneſs.

Third,

3. Riches are but the Bleſſings of the Left-Hand.

Third, Put all the Greatneſs, Honours, and Riches of ungodly Men together, in their higheſt Grandeur and Accompliſhments, that the World can give them; yet they are but the Bleſſings of the Left Hand, ſuch as Wicked Men may have, and yet be Miſerable to all Eternity. They are not Bleſt to them; they have not *Chriſt* with them. Oft-times they are got by Fraud, Robbery, and Oppreſſion; by Grinding the Faces of the Poor, by raiſing a Foundation to Build upon others Ruines. Sometimes they decay Miſerably, and are Conſumed, they know not how, as *Job* mentions, *c.* 20. 26. *A Fire not Blown, ſhall Conſume him*, (i. e.) he ſhall be Conſumed inſenſibly, and ſecretly. ‖ Otherwiſe, they are ſnatcht away Suddenly: So was the Rich Man (when he was Plotting, and Projecting how to diſpoſe of his Riches) took away Suddenly, *Luk.* 12. 20. And when Death Surprizeth a Man, then all his Thoughts vaniſh; all his Contrivances, and Deſigns come to nothing. There are two dreadful Curſes againſt Oppreſſors, and Extortioners: One is,

‖ *Etſi ab hominibus non injiciantur in eum manus, divino judicio Conſumetur.* Merc.

Non hoc levamen denique ærumnis datum eſt, videre Salzem & neſſe quo peream malo. Sen in Agamem.

Jer.

Jer. 17. 11. *As the Partridge ſitteth on Egges, and Hatcheth them not; ſo he that getteth Riches, and not by Right, ſhall leave them in the midſt of his Days, and at his End, ſhall be a Fool.* The other Curſe is, *Hab.* 2. 9. *Wo to him that Coveteth an Evil Covetouſneſs to his Houſe, that he may ſet his Neſt on High, that he may be Delivered from the Power of Evil*: And Read, *ver.* 11. *For the Stone ſhall Cry out of the Wall, and the Beam of the Timber ſhall Anſwer it.*

4. Wicked Men have an Account to make for the abuſe of their Riches.

Fourthly, Wicked Men have a dreadful Account to make, for the abuſe of their Riches, and outward Proſperity. Their Rioting, Luxury, Drunkenneſs, and Gluttony, will bring black Bills of Indictment againſt them, at the impartial Tribunal of *Chriſt*. *Imprimis*, So much precious Time, and great Sums of Money, Squandered away in Drinking, Healthing, Carrowſing, oft-times Perverting the Order of Nature, by turning Day into Night, and Night into Day. *Item*, So great a Patrimony ſpent in Gaming, and all ſorts of Voluptuouſneſs. *Item*, Great Revenues ſpent upon Harlots, *&c.* When the general *Audit* comes, How Dreadful will the Condition be of great ungodly Perſons? He that could Ride many Miles in his own Land;

Land; and he that on Earth, poſſeſſed Thouſands of Gold and Silver, cannot for one Moment, Bribe *Satan*, nor abate the Flames of Hell. He that Perſecuted others, and made them to Fly before him, would be glad himſelf to Fly into a Hole, and wiſh that the Mountains, and Rocks would be ſo favourable, as to hide him from the Wrath of the Lamb. Let the Living, and O! That the Living would lay to Heart, the Sacred Irony of the Wiſe Man, *Eccleſ.* 11. 9. *Rejoyce Young Man, in thy Youth, and Walk in the Wayes of thy Heart, and in the Sight of thine Eyes,* ‖ *but know thou, that for all theſe things,* God *will bring thee into Judgment.* This, *But*, Stands like the Angel in the way with a drawn Sword, to Divert the preſumptuous Carreer of *Balaam.* This *But*, if well Conſidered, would make a Sinner like *Paſhur*, when his Name was changed into *Magormiſſabib*, make himſelf a *Terror to himſelf.* This, *But*, is like that Hand-Writing that *Looſened the Joynts* of *Belſhazar*, amidſt his Cups, and made *His Knees Smite one againſt another.* The Day of Judgment will ſet all Right, and then will be Pronounced an impartial Sentence; then all falſe

‖ *Qui voluptatibus indulget & Genio, cogitet ſibi reddendam eſſe rationem coram Deo de omnibus tum dictis tum factis ſuis.* Drus.

Jer. 20. 4.

Dan. 5. 6.

falſe Judgments will be revoked. Saint *Bernard* ſaith, *The Day will come when* God *will Judge over again, all thoſe things that are Judged amiſs.* Upon all theſe Conſiderations, there's no cauſe of Envying the Proſperity of great ungodly Men.

Veniet, veniet Dies, quando male judicata rejudicabit Deus. Bern.

I Proceed now to a *Second* Caſe, Concerning the Adverſity, and manifold Afflictions, and Sufferings of Godly Men; ſuch as truly Fear *God*, are made a prey to Wicked Men, even the very *Butt*, whereat they Shoot their keeneſt Shafts of Malice and Hatred. The beſt of Men, oftentimes Drinks deep of the Cup of Affliction. *Many are the Afflictions of the Righteous.* They enter into Heaven, *Through many Tribulations: All that will live Godly in* Chriſt Jeſus *muſt Suffer Perſecution.*

Caſe 2. Concerning the Adverſity of the Godly.

Infelicitatis eſt, adverſa neſcire: miſerum te judico, quod non fuiſti miſer. Hieron. M.

Pſal. 34. 19. Acts 14. 22. 2 Tim. 3. 12.

Chriſt hath foretold that his Children, ſhould in the World meet with Tribulations, The Title of *Pſalm* 22. is, *Aijeleth Shahar* (i. e.) *The Hind of the Morning* Hunted, and Purſued. That *Pſalm*, is a Propheſy of *Chriſt's* Sufferings, and upon a ſerious Comparing of it, with *Mat.* 27. we ſhall find this Chapter to be a perfect Commentary upon that *Pſalm.*

John 16. 33.

But

Quest. But if we ask, How comes it to pass, that the Righteous, and Holy Servants of *God*, Suffer such hard things, and meet with such great Sufferings in this World? I shall lay down an Answer in these ensuing Particulars.

Answ. 1. The Godly have not their Portion in this Life. Mich. 2. 7. 1 Pet. 5. 4. 1 Pet. 1. 4.

First, The Godly have a Portion prepared for them in a better Life. Here is not their Portion; here is not their Riches; *Here is not their Rest.* They have a brave Reversion, *i. e.* the Kingdom of Heaven: That's *Christ's* Purchase, and the Saints Inheritance: This is a *Crown of Glory, that Fadeth not away:* This is an *Inheritance Incorruptible and Undefiled, and that Fadeth not away, Reserved in Heaven*, for all true Believers. When *Anaxagoras* was ask't, Hast thou no Care of thy Country? *Yes* (saith he) *I have a great Care of my Country*, and he Stretched out his Hand towards Heaven, implying that Heaven was his Country. The Godly have, as it were an Hell here in this World, by reason of Persecution, Ignominy, Disgrace, and the Hearing, and Seeing the Abominations of Wicked Men: The Wicked have, as it were an Heaven in this World; (for so they Esteem their Bravery, and Jollity.) They are Described in their Characters, *Psal.* 73. 5, 6, 7.

Εὐφήμει ἔφη ἐμοὶ γὰρ Κίσφορα μέλει τῆς πατρίδος, δεῖξας τὸν οὐρανόν.

They

They are not in Trouble as other Men: neither are they Plagued like other Men. Therefore, Pride compaſſeth them about, as a Chain: Violence covereth them as a Garment. Their Eyes ſtand out with Fatneſs: ‖ they have more than Heart can wiſh. Now who of Underſtanding, would Envy ſuch Men their Portion, which they Poſſeſs for a few days, and afterwards become Miſerable unto all Eternity? A good Man ſaid well (if it be well Interpreted) *Give me Heavens Miſery* (*i. e.* Afflictions, Troubles, and Sufferings, which meet us in our Way to Heaven) *And take thou Hells Happineſs*; i. e. the Pleaſures, Profits, and Riches of this World; which is all the Heaven that Wicked Men ſhall have. Better to go with *Lazarus* full of Sores to Heaven, than with the *Rich Glutton* in all his Mirth and Jollity to Hell. The Contemplation of Heaven, and Meditation of the Glory that ſhall be Revealed, will Sweeten the moſt bitter Pill of Affliction.

‖ *Stultæ eorum cogitationes nullis finibus poſſunt claudi aut cohercri. Quo enim plura affluant, eo Majora appetunt ſubinde. Cupiditates hominum ſunt inſatiabiles.* Molleus.

Second, Whatſoever Afflictions *God's* People Suffer, they are Sanctified unto them, by *God's* gracious Hand, and turned unto their greater Good, as is evi-

2. The Afflictions of *God's* People are Sanctified

dent from *Rom.* 8. 28. There's no Exception. *All things*; Be they Losses, Persecutions, Imprisonments, Exiles, even the greatest Mischief that Men and Devils can contrive against *God's* Children; Yet all *shall work together* ‖ *for Good to them.* By Afflictions *God's* Children are defecated, by being emptied from Vessel to Vessel, they are Rinsed and Cleansed; by being cast into the Furnace, their Dross is took away. He that ran a Sword into his Enemy, with an intention to Kill him, let out his Impostume, and so against his will, saved his Life. So wicked and violent Adversaries, may, against their will, do good to the Children of *God:* They may put them more and more upon searching their own Hearts, and upon more circumspect Walking. *Carthage* Emulating *Rome*, and *Rome* Emulating *Carthage*, both of them became mutually more Industrious; likewise, more VVatchful, and more Valorous. But sure I am, that *God* so Orders the Sufferings of his People, as to make them gainers thereby. Although their Enemies intend nothing but Ruin, and Destruction

‖ *Non dicit quod non accedat quicquam periculi, caeterum ad bonum cooperetur: hoc est quod ipsis periculis utatur ad bonorum insidias, & calamitates sustinentium probationem.* Oecumen.

ſtruction to them, yet *God* brings much Good out of the Evil Deſigns of the vileſt, inveterate Enemies; ſo that Experimentally, a Suffering Servant of *God* can ſay, *I had Periſhed, unleſs I had Periſhed.* *Periſſem niſi periiſſem.* Themiſtocles.

Third, The Afflictions, and greateſt Sufferings, are but Momentary; for at the longeſt, they laſt but while they Live in this vale of Tears, in this preſent World; but the Mercies reſerved for them, laſt to all Eternity. 3. The Saints Afflictions are but Momentary.

There are grand Incouragements from Three choice Scriptures; one is, *Iſa.* 54. 7, 8. *For a ſmall Moment, have I forſaken thee; but with great Mercies will I gather thee. In a little wrath I hid my Face from thee, for a Moment; but with everlaſting kindneſs will I have Mercy on thee, ſaith the* Lord *thy Redeemer.* The other Scripture is, *Rom.* 8. 18. *For I reckon that the Sufferings of this preſent time, is not worthy to be compared with the Glory which ſhall be revealed in us.* A Third Scripture is, 2 *Cor.* 4. 17. *For our light Affliction, which is but for a Moment, worketh for us, a far more exceeding, and Eternal weight of Glory.* That Chriſtian,

λογίζομαι. Puto hoc ipſum eſſe quod Latini verbo Reor ſignificant, unde ratum dicitur quod certum ac firmum cenſeri debet; λογίζεσθαι vertimus pro cogitare, reputare colligere; imputare. Beza.

who lives upon these Scriptures, and makes particular Application of them to his own Soul; he needs not fear the most boisterous Storms and Tempests; no, not that Tempestuous Wind called *Euroclydon*. He that hath Interest in *Christ*, and is assured of *God's* Love, need not be afraid of Fiery Serpents, Sons of *Anak*, and Beasts of *Ephesus*; for there is more for him, than can be against him, *Rom.* 8. 31. *What shall we say then to these things? If* God *be for us, who can be against us?* *Cæsar* comforted the Boat-man with this saying, Be of good Comfort, *Thou carriest Cæsar:* Thus in a Storm, he cheared up the Boat-man; but how much greater ground of Incouragement is it in Afflictions, to have *Christ's* Presence, and the Consolations of his Spirit; these will hold up the Head above Water, and keep thee from Drowning, amidst all the Tossing of Waves, one following upon the Neck of another; even then will the Believer be safe, and secure from Danger.

Act. 27. 14.

Ejus est timere mortem, qui ad Christum nolit ire Cypr.

Καίσαρα φέρεις.

3. Case, How to behave ones self in Afflictions.

A *Third*, and last Case, I shall mention, is, How should the Children of *God* behave themselves, as to the Wickeds Prosperity, and as to their own Adversity?

Answ.

For Answer, I shall lay down Two Nega-

Negatives. (1.) That those that fear *God*, ought not to Envy the vilest of Men. (2.) They ought not to act any Personal Revenge against them. After I have proved these Negatives, I shall produce, and prove several Affirmatives, as so many Remembrances, and Frontlets, which ought to be set before the Eyes of all good Men.

First, For the Negatives, The First Proposition is, *That Good Men in their greatest Sufferings, ought not to Envy wicked Men:* Envy is frequently Forbidden in the Word of *God*; particularly, *Psal.* 37. 1. *Prov.* 23. 17. Envy caused the *Jews* to Crucify *Christ*. Envy moved the Patriarchs to sell *Joseph* into *Egypt*. Envy caused the unbelieving *Jews* to contradict Saint *Paul's* Doctrine. Envy is one of the Deeds of the Flesh; It Slayeth the silly one; it's the cause of Confusion; who is able to stand before it? And therefore, its unbeseeming any Christian to Envy the Greatness, and Riches of the worst of Men. That old *Mnason*, and Eminent Servant of *Christ*, Mr. *Dod*, wished thus, *I would* (saith he) *I were the worst Minister in* England; not meaning that he himself would be worse

1. *Propos.* We ought not to envy Wicked Men. Mat. 27. 18. Act. 7. 9. Act. 13. 45. Gal. 5. 21. Prov. 27. 4.

Ipse Hercules, qui omni genere monstrorum terras liberavit, non prius invidiam debellare valuit quam e rebus humanis exemptus esset. Baud. Orat.

than he was; but that all Miniſters were better than he. Saint *Auguſtine* ſaith, *Take away Envy, and what is mine you have; and take away Envy, and what is yours I have.* *Luther* ſaith, *That Envyous Men Feed upon the Dung of other Men.* They are like Flies that love to faſten upon Sores. *Eraſmus* tells of one, who Collected all the lame defective Verſes in *Homer*, and paſſed over all thoſe that were Excellent. *Pariſienſis* a learned Author, and one of the moſt Ingenuity (that I know of) amongſt his Party, brings in *Gregory* ſaying, *That all the Poiſon in the old Serpent, is in the Sin of Envy, as if it had Emptied it ſelf of its Poiſon, and Vomited it ſelf in this Sin.* Envy by ſome is called *Serra animæ*, a Saw to cut the Heart-ſtrings Aſunder. Envy cauſed the firſt Diviſion, and Breach that ever was in the World; and that was between *Cain* and *Abel*; and wherefore was *Cain* ſo Envious againſt *Abel*, as to Slay him? The Apoſtle gives the Reaſon, 1 *Joh.* 3. 12. *Becauſe his own Works were Evil, and his Brothers Good.* Let all Chriſtians therefore be perſwaded to lay aſide all Envies: Why ſhould any Envy any Man Tormented with the *Gout*, although he wear a Golden Slipper? Why ſhould a Man Envy a Mur-

Tolle invidiam & quod meum eſt habes. Tolle invidiam & quod tuum eſt ego habeo. Auguſt. in Pſal. 126.

the-

therer, upon the Gallows, because he is Cloathed with Tissue, and Hanged in a Silken Halter? I have read a Story of a Souldier, who upon his March left his Colours, and Rob'd a Vineyard; whereupon he was Condemned to Dye, and as he was going to Execution, he fell to Eating a bunch of Grapes; whereupon saith one of his fellow-Souldiers, Doest not thou take Notice whither thou art going; and wilt thou now be Eating of Grapes? O, saith the Condemned Person, *My Friend, Envy me not these Grapes, for they Cost me Dear!* There's no cause of Envying Wicked Men their Pleasures, which are but *Bitter-sweets.*

A *Second* Proposition is, That Good Men ought not to act any Personal Revenge against those Wicked Men, who are their bitter Enemies, and such as are Inveterate and Implacable. None may presume to Rob *God* of his Prerogative, nor wring the Sword of Justice out of his Hand. *God* hath said, *Vengeance is mine, I will Repay, saith the* Lord, *Rom.* 12. 19. A place took out of *Deut.* 32. 35. It was the high Commendation of *Julius Cæsar, That he was wont to forget nothing but Injuries.* When a Philosopher was railed at, by a prating malicious Fellow, he caused his Servant to

2. *Propos.* That Good Men ought not to act any personal revenge.

Nihil obliviscî solebat præter injurias.

Light him Home, with a Candle and a Lanthorn. Remarkable is the Story of Doctor *Cranmer* Arch-Biſhop of *Canterbury*, in forgiving Injuries, even to Admiration of all; inſomuch, as it became a Proverb. *Do Biſhop* Cranmer *an ill Turn, and you ſhall have him your Friend ever after.* Chriſtians ſhould ſhew a generous Spirit in paſſing by Injuries, and recompencing Evil with Good. This is their Honour (as *Solomon* ſaith) *For a Man to ceaſe from Strife, Prov.* 20. 3. And it's a Character of Diſcretion and Glory, both *To defer Anger, and to paſs over a Tranſgreſſion, Prov.* 19. 11. To render Good for Good, that's a Common Civility, even amongſt Heathens themſelves: to render Evil for Good is Diabolical: But to render Good for Evil, is well becoming a Chriſtian. And by forgiving our Enemies, and doing Good to them, that do Evil to us, we
1 Pet. 2. 23. Imitate the Example of *Chriſt*; *who when he was Reviled, Reviled not again; when he Suffered, he Threatned not. Chriſt* Prayed for his Enemies, and ſo did *Stephen*; And ſo ought we to do. By Meekneſs, and Patience in Suffering, and by paſſing an Act of Oblivion for Injuries, we *Heap Coals of Fire* on the Heads of our Enemies, and we ſhall melt,

melt, and mollify them. For (as *Bucer* obſerves) *He being aſhamed by thy Kindneſs, will deſcend into his own Heart; and then the Fire which thou haſt Lighted in his Conſcience, will burn up all Malice againſt Thee, and Thou ſhalt Save him.*

Ille beneficentiâ pudefactus in ſeſe deſcendet, tum enim ignis, quem ejus Conſcientiâ accendiſti, exuret in eo quicquid eſt erga te. Bucer.

Yet notwithſtanding, a Chriſtian ought to Study to forgive, and forget Injuries; hereby he is not prohibited any Appeal to Good and wholeſome Laws for Juſtice, when neceſſity and equity Compel thereunto; *For the Magiſtrate beareth not the Sword in vain. And Rulers are not a Terrour to Good works, but unto Evil.* Rom. 13. 4. Rom. 13. 3. However, let all Chriſtians follow the things that make for Peace, and evidence their patient, and meek Spirits, by overcoming the Evil of Anger, with the Goodneſs of Meekneſs, the Evil of Pride, with the Goodneſs of Humility, the Badneſs of Revenge, with the Goodneſs of Forbearance, having before their Eyes, the Charge of the Apoſtle, *Eph.* 4. 32. *And be ye kind one to another, tender Hearted, forgiving one another, as* God *for* Chriſt's *Sake hath forgiven you.*

Thus I have ſhewed (Negatively) that Chriſtians ought to avoid Envy and Revenge; now it remains, that I ſhould,

Affir-

Affirmatively, set down some particular Duties, which ought to be reduced unto point of Practice, by the Suffering, Afflicted Servants of *God*.

Duty 1. To acknowledge the righteous dealings of *God*.

The *First* Duty is, to acknowledge the Righteous Dealings of *God* in every thing; so did the Church, *Lam.* 1. 18. *The* Lord *is Righteous, for I have Rebelled against his Commandements.* And *Micah.* 7. 9. *I will bear the Indignation of the* Lord; *because I have Sinned against him.* It's a great Fault in many, when they have suffered Wrong, to be over curiously, and restlesly Inquisitive, after second Causes; and when they have found them out, to be Evil Instruments, do trouble themselves with angry querulous Language, and Repinings against them. By this means, a Christian adds Oyl to the Flame, and increaseth his Vexations and Troubles. Whereas, if a Christian could look at the Hand of *God*, and acknowledge his Proceedings to be Just, and Righteous altogether; How composedly, and quietly, should he bear up under Sufferings? *Salvian* hath an Excellent saying, *what Cause is there of Com-*

Quis est causationis locus? Quam libet aspera & adversa patiamur, minora patimur quam meremur. Quod querimur, quod dure nobiscum agat Deus? Multo nos cum Deo durius agimus, Exacerbamus quippe Deum impuritatibus nostris, & ad puniendos nos trahimus juvitum. Salv.

plain-

plaining? Although we Suffer sharp and bitter things; yet we Suffer less than we deserve. Why do we complain that God Deals hardly with us? We Deal much more hardly with Him, because we provoke Him by our Impurities, and draw Him unwillingly to Punish us. *David* look't at the Hand of *God*, when *Shimei* reviled him; and so did *Job*, upon the Report of his great Losses: So must we under Afflictions look at the first Cause, and acknowledge *God's* Righteous Dealings, and look unto the Meritorious Cause, and acknowledge that the Evil of our Doings, which we have Committed, have justly procured the Evil of Punishment which we Suffer. Let's then cease from Murmuring, and resolve the Effect into the Cause, *i. e.* The Evil of Punishment which we Suffer, deservedly befalls us, for the Evil of Sin which we have Committed.

A *Second* Duty is, to Endeavour to get a submissive, quiet, yielding Frame of Spirit; so did *David*, *Psal.* 39. 9. *I was Dumb, I opened not my Mouth, because Thou didst it.* The Wicked were a Sword to *David*, but he looked at that Sword, as Over-ruled, and Ordered by the Hand of *God*. This submissive Behaviour is, a *Putting our Mouths in the Dust*, 29. Duty 2. To get a submissive Spirit. Psal. 17. 13. Lam. 3.

Duſt, and a *Keeping of Silence*, when we are chaſtened by *God*, as *Job* was, *c.* 38. *v.* 2. *Who is this that darkneth Counſel, by words without Knowledge?* We ſhould Anſwer with him, *c.* 40. *v.* 5. *Once have I Spoken, but I will not Anſwer; yea twice, but I will Proceed no further.* *Job's* Heart was Wrought over into a ſubmiſſive Frame; and therefore, he elſewhere Profeſſeth, as *c.* 42. 6. *I abhor my ſelf, and Repent in Duſt and Aſhes.* Let's then Acquieſce, and reſt Satisfy'd with *God's* Diſpenſations, and learn to Kiſs the Rod that beats us: Where we are bid to *Kiſs the Son, leaſt he be Angry*, *Pſal.* 2. 12. The *Seventy* render the Words, *Kiſs Diſcipline or Correction.* Do not ſay I muſt Submit, for that's not enough (for *God* will make thee bend, or elſe break thee to Pieces) but ſay, I will Submit to a Wiſe *God*, whoſe Works are perfect, and all his Ways are Juſt, and Righteous altogether.

Ἁψάσθε παιδείας μήποτε ὀργισθῇ Κύριος. *Verſio 70.*

Duty 3. to practiſe the divine Art of contentment.

A *Third* Duty is, to Study, to Practiſe the Divine Art of Contentment. It's a ‖ *Myſtery* to learn; And it's a *Jewel* of great Value, to him that is the Poſſeſſor of it. The Apoſtle got an habit of Contentment, by the Exerciſe of many Acts, *Phil.* 4. 11, 12. *I have Learned in whatſoever State I am, therewith to be con-*

‖ μεμύημαι.

Content. I know how to be Abaſed, and I know how to Abound, every where, and in all things; I am Inſtructed, both to be Full, and to be Hungry, both to Abound, and to ſuffer Need. This Contentment is a gracious Frame of Spirit, whereby a Chriſtian takes Complacency in *God's* Diſpenſations, in every Condition. *Antiſthenes* deſired of the Gods *A great Boon*, and that was to give him the Spirit of *Socrates*, and that was a compoſed, and contented Spirit, *One, and the ſame in all Conditions.* It is ſaid of *Cato*, that no Man ſaw him to be Changed, though he Lived in a time, when there were many Changes. It's Obſervable, that when *David* Pen'd *Pſalm* 57. he was in Adverſity, he fled from *Saul* in the Cave; and the Title of that *Pſalm* is, *Al-taſchith, Deſtroy not*; Yet in his Adverſity, he had reſolved upon a fixed contented Spirit, *ver.* 7. *My Heart is Fixed O* God, *my Heart is Fixed.* And when he was in Proſperity, he holds on the ſame Reſolution, *Pſal.* 108. 1. *O* God, *my Heart is Fixed,*

Nunquam ergo fuit pauper. Pauper enim, qui multa cupit: non eum qui plurimis deſtituitur, ſed qui pluribus inhiat pauperem cenſeas, Divitem vero qui ſua ſorte contentus eſt. Lud. de Dieu.

Præclara eſt æquabilitas in omni vitâ & idem ſemper vultus, eademque frons. Cic. off. l. 1.

Vir bonus eſt ſemper idem, & in omni alia par ſibi. Sen.

ed, I will Sing, and give Praise even with my Glory. His *tongue* (which was hereby meant *his Glory*) should be the Trumpeter of the Creators praise. Now a contented minde can bear losses better then other men. When God is pleased to bring down a mans condition, if then he bring the heart down, all's well. To bring thy mind to thy condition, and to look upon that *Dimensum*, or allowance given thee by God as sufficient, and to be thankful for it, this argueth a contented mind. Heathens highly extoll a contented minde. ‖ One saith, *It's riches enough to desire no more.* Another judgeth him *an happy man, who is content with what he hath at present.* A third accounts *him not an happy man, that hath what he desires, but him, who desires not what he hath not.* Nature is content with a little, Grace with less. It seems to be a riddle, which *Hesiod* the antient Poet propounds πλέον ἥμισυ πάντος, i. e. *Halfe is more then the whole.* A learned Commentator brings in the judgments of *Plato* and *Aristotle* interpreting that saying, to be understood of a mean moderate estate, or mediocrity. And the same

‖ *Satis divitiarum erat, nihil amplius velle.* Quintil. Declam.

Beatus est presentibus, qualiacunque sunt, contentus. Sen. *de vita beata.*

Beatus est non qui habet quæ cupit, sed qui non cupit quæ non habet Asonius.

same Author concludes thus. *To whom a little is not enough, to him nothing is enough; And he that hath enough, and thinks he hath not enough, to him nothing is enough.* The Patriarch *Jacob* did not beg great matters, onely bread to eat, and raiment to put on. He did not capitulate for delicate food, nor gorgeous attire. And the Apostles commands, 1 *Tim.* 6. 8. *Having food and rayment let us therewith be content*, The expressions are Emphatical. Three words I'le explain in the Text. 1. ἀρκέσεις, not high feeding but such only as may nourish us, what's enough for nourishment to keep us alive should content us. Another word is σκεπάσμα enough to cover our nakedness; no rich and costly apparrel is here meant. 3. The other word is ἀρκούμενοι, We should be contented and count them sufficient. This excellent Spirit of contentment will help us to bear our burdens, and to undergo hardships with alacrity of Spirit.

Cui parum non est satis, ei nihil est satis, cui quod satis est, non est satis, ei nihil est satis, Peter. in Gen. 28. 20.

4. Whatever thou feareſt moſt to loſe, and what thou deſireſt moſt to keep, caſt them upon God, and truſt God with them. What God is entruſted withal, is in the beſt and ſafeſt cuſtody. Are thy burthens great? put in practice the Pſalmiſts counſel, Pſal. 55. 22. *Caſt thy burden upon the Lord,*

Duty 4. Caſt all upon God.

Lord, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved. But are not the Righteous moved, and toſt up and down, and chaſed to and fro, as the Partridge on the Mountaines? Yes, they are thus moved, and they are toſt up and down with Storms and Tempeſts; but (as *Calvin* obſerveth on the place) *that they ſhall not alwayes be thus troubled, at laſt they ſhall have a quiet ſtate.* Are thy fears many, by reaſon of potent Adverſaries? *Jehu*-like drive furiouſly, to whom, *he that departeth from evil is made a prey.* Remember the Council of Chriſt, *Math.* 10. 28. *Fear not them which kill the body but are not able to kill the ſoul: But rather fear him, which is able to deſtroy both Body and Soul in Hell.*

Quia autem nihil miſerius eſt, quam inter continuos æſtus verſari, finem tandem fore promittit, quia Deus paſſurus non ſit, ut ſemper anxietatibus obnoxii ſimus, vel periculis & curis concutiamur; ſed daturus ſit tranquillum ſtatum. Calo. in Loc.

The worſt that men and Devils can do to the Saints is to deprive them of a temporal life only. Eternal life is out of their reach, none are able to deprive them of that life. Dogs may bark at the Moon, but they cannot bite it. The moſt miſchievous Enemies cannot hinder Chriſt from communicating himſelf to his Children, nor them from enjoying Communion with him.

But

But are thy cares great, insomuch as thou art bewildered, and knowest not how to wind thy self out?

Here's Counsel and Incouragement for thee, 1 *Pet.* 5. 7. *Casting all your care upon him, for he careth for you.* The word is ἐπιῤῥιψαντες, The same word is once more mentioned, *Luke* 19. 35. It's a throwing a mans self upon God, a committing himself unto Gods disposing. Now when we can cast our selves upon Gods Providence, rely upon his Wisdom, stay and depend upon his promises, and quietly wait for his Salvation, then even then amidst the most boysterous stormes and tempests, there will be a Serenity and quietness upon our Spirits.

Omnem nostram curam conjicere debemus in Deum, tum quia opem nobis ferre potest ut omnipotens Deus, tum quia curam nostrum gerit ut fidelis Pater. Piscat in Loc.

CHAP. XII.

Containing an Uſe of Reprehenſion to three Sorts of Perſons, viz. Unbelievers, Murmurers, and raſh Cenſurers.

NOw in the laſt Place, to infer the Uſe and Application particularly unto all our Conſciences; There are four Uſes to be made of this Doctrine, *viz.* For Reprehenſion, Exhortation, Examination, and Conſolation.

Uſe 1. Of Reprehenſion.

The firſt Uſe is for Reprehenſion and ſevere Redargution, unto ſeveral ſorts of Perſons. Three of them I'le ſingle out, *viz.* Unbelievers, Murmurers, and raſh Cenſurers, who in an eſpeciall manner come under the verge of this Repoof.

1. Unbelievers.

1. Here's matter of Reproof unto all Unbelievers, who neither will truſt God upon his threatnings, nor upon his promiſes. Theſe live by Senſe, and not by Faith. They imitate thoſe, who will part with nothing without Money in hand. When Creature-Comforts faile them, their Faith failes with them. Hence it comes to paſs, that they traduce the Divine Providence with profane *Jehoram*, ſaying, *Behold this evil is of the Lord*

2 King. 6. 33.

Lord, why ſhould I wait for the Lord any longer? Now what's the reaſon that men are to ſeek for help and comfort under their greateſt preſſures, and know not how to get any help, but becauſe they truſt not God, they go to King ‖ *Jareb* and to the *Aſſyrian*, i. e. They go to broken reeds, to outward means, which will no way help nor heal them. *Job* was of an Excellent Spirit, who would take a curſe upon himſelf, *If he made Gold his Hope, or the fine Gold his Confidence*, Job. 31. 24.

‖ Hoſ. 5. 13. *Idololatræ auxiliis humanis confidunt, ſed hæc multum & ſæpe eos fallunt. Nam quum Aſſyrius debebat juvare, ipſe incipiebat vaſtare, & Hiſtoriæ teſtantur, plerumque exteros Reges advocatos advocantes oppreſſiſſe.* Tarmou.

Not to ſtay in Generals. An Unbeliever (who reſts ſatisfied in his Unbelief) is no better than an Heathen, a Lyar, and a Thief. Such would fly in that Mans Face, that ſhould call them by ſuch Ignominious Names; and yet, ſo they are branded by the Word of *God.*

Firſt, An Unbeliever is an Heathen, *Mat.* 6. 31, 32. *Therefore take no Thought, ſaying, what ſhall we Eat, or what ſhall we Drink? or wherewithal ſhall we be Cloathed? For after all theſe things do the Gentiles Seek; for your Heavenly Father knoweth, that ye have need of all theſe things.* 1. An Unbeliever is an Heathen.

Now, ſhall not Chriſtians out-ſtrip Pagans? Heathens pore only upon the preſent Life, and underſtand not any thing concerning a Life to come. What a ſhame is it for Chriſtians to imitate Heathens? *Salvian* ſaith, *It's the Guilt of a leſs Crime, to be ignorant of the Law, than to Deſpiſe it.* Heathens, who know not Scripture, ſhall fare better, than knowing Chriſtians, who abuſe their Knowledge, and confute what they know, by the practice of a contrary Life, and Converſation.

Minoris criminis reatus eſt, legem neſcire quam ſpernere. Salv. lib. 4.

2. An Unbeliever is a Lyar.

Second, An Unbeliever is a Lyar, and puts a Lye upon *God* himſelf. To give a Man the Lye, is accounted a great affront and indignity. But how much greater muſt it be, to give the Lye to the Great *GOD* of Heaven and Earth? as is plain from 1 *John* 5. 10. *He that believeth not* God, *hath made him a Lyar, becauſe he believeth not the Record, that* God *gave of his Son.* An Unbeliever belyeth the Holy Goſpel, and makes it in his account, no better than a Fable, and *Chriſt* no better than an Impoſter. O! How great then muſt this Sin be?

Quis non horreat fidem Evangelio derogare, in quo Deus unice verax & fidelis vult haberi. Calv.

Third,

Third, An Unbeliever is a Thief, and a Robber. He (ſo far as in him lyeth) robbeth *God* of his Glory and Honour. We muſt diſtinguiſh (for prevention of Miſtakes) of a twofold Glory, *viz.* Eſſential and declarative. It's impoſible to Rob *God* of his Eſſential Glory: But an Unbeliever doth his utmoſt to Rob *God* of his Declarative Glory: For he diſtruſts *God*'s Power, Wiſdom, Mercy, and Truth; He calls all the Attributes of *God* into Queſtion, and this is an interpretative Blaſphemy, and a tranſcendent Affront, and indignity offered unto the Great *GOD* of Heaven and Earth. Could *Pythagoras* a Heathen Philoſopher, ſo far prevail upon his Schollars, as his αὐτὸς ἔφη, what he ſaid, was Authentick and Perſwaſive? And ſhall not the Word of *Chriſt*, who ſpake as never Man ſpake, even the words of Eternal Life, ſhall not theſe gain Credit and Obedience? 3. An Unbeliever is a Thief.

But I proceed to reprove a *Second* Sort, who are Murmurers, complaining, and diſcontented Perſons. They are ſo far from being thankful (as they ought to be) for what they have already Received; inſomuch, that they Murmur (which they ought not) for what they want. Theſe entertain hard Thoughts 2. Murmurers are Reproved.

of *God*; And when they are not Satisfied, nor answered as soon as they call, they break forth into repinings, and discontented Language. So did the murmuring *Israelites* smart for their Murmurings, and became Spectacles of dreadful Judgments. They were denied entrance into the promised Land, *Numb.* 14. 29, 30. The Earth opened her Mouth and Swallowed *Korah*, *Dathan*, and *Abiram*. And the Psalmist gives the Reason of their overthrow in the Wilderness, because *They Murmured in their Tents, and Hearkned not unto the Voice of the* Lord. The Mischiefs of murmuring, and discontented Spirits are exceeding great. I shall represent them in these ensuing Aggravations.

Psal. 106. 25.

Aggrav. 1. There is Unthankfulness in Murmuring.

First, There is a great deal of Unthankfulness in a murmuring Spirit. It is the *Lord*'s Mercy that we are not Consumed; because his Compassions fail not, We are yet Living Men; That we are not struck Dead in our Sins, is Mercy; and we have great cause of Thankfulness, that we are Living Men; *Wherefore, then should the Living Man complain?* Yet we are on this side Hell and Eternity; and if we have less than Hell, it's more than we deserve. *Unthankful and unholy* are Ranked together.

Lam. 3. 39.

2. Tim. 3. 2.

Unthankfulness,

fulness, is a Wicked Effect that comes from a murmuring Spirit. For though many receive Mercies heaped, and varieties of Loving Kindnesses; Yet Murmurers, account the Mercies which they Receive, as no Mercies, or very small things; because they have not what they would have. And thus Men lessen *God's* Mercies, and lightly Esteem of them; which is a very great Evil. Thus the *Israelites* accounted *Manna* but *Light Bread*. They were weary of it, and their Murmuring, discovered their great Ingratitude.

ἀνόσιοι, Quibus nullum jus est, nec fas. Beza.

Numb. 21. 5. They counted *Ainsw.*

it base, and vile in comparison with other Meats.

Secondly, Murmuring hinders the Practice of Duties. A Man Discontented, cannot set himself to pray Aright. When we Pray, we should acknowledge *God's* Soveraignty over us; and resign our wills to His disposal. But by Murmuring, we presume to Prescribe to *God*, and to be our own Carvers; and so undoe our Prayers. How can a discontented Man, reap Profit by a Sermon, when his Mind is Distracted, and roving in the uttermost parts of the Earth? How can a Man, that's dayly Murmuring, and Discontented, perform (as he ought to do) the Duties of his Relations, as a Husband, Father, Master, *&c.* when as his

2. *Aggra.* Murmuring hinders the Practice of Duties.

Spirit is Perplexed, and his Mind Tortured, like one upon a Rack? His Bread is his Gravel, his Bed, a Bed of Thorns; he hath a reſtleſs, and unquiet Spirit, which unfits him for every Duty.

3. *Aggra.* Murmuring adds greater weight to Afflictions.

Thirdly, Murmuring adds greater Weight to any Affliction. If a Marriner in a Storm will be froward, and angry at the Storm, and will not pull down his Sails; his diſcontented Humour, may hazard the loſing of the Ship: So a diſcontented Heart, is a froward Heart, and frets, and fumes, and ſwells with Pride, and will not yield; and therefore, the Affliction is much more Grievous, and Inſupportable.

4. *Aggra.* Murmuring ends in a Curſe.

Fourthly and Laſtly, A murmuring and diſcontented Spirit, terminates in a great Curſe, *Pſal.* 59. 15. *Let them wander up and down for Meat, and Grudg if they be not Satisfied.* This is an Imprecation, and Curſe upon wicked Men, that if they be not Satisfied, they ſhall Grudg. There is likewiſe, a Curſe upon thoſe that are not Content with their preſent Condition, *Deut.* 28.67. *In the Morning thou ſhalt ſay, would God*

Certe juſto Dei judicio ad eum modum puniuntur tyrannorum ſatellites, miſerorum oppreſſores quibus bona pauperum per injuriam ablata impenduntur, ut opes per calumniam acquiſitas non diu obtineant: deinde ad egeſtatem redacti neminem inveniunt qui eſurientium Commiſereatur; digni qui eadem inhumanitatem, quam ipſi antea exercuerunt in immeritos, experiantur. Muſcul. in Loc.

God *it were Even, and at Even thou ſhalt ſay, would* God *it were Morning.* Neither Evening nor Morning pleaſeth a diſcontented Perſon. He is ſuch (as the *Proverb* ſaith) *who is neither contented, Full nor Faſting.* There is a Curſe likewiſe (*Deut.* 28 4.) upon thoſe, *who ſerved not the* Lord *with Joyfulneſs, and with Gladneſs of Heart, for the abundance of all things.* God would have his People ſerve him with Chearfulneſs. This was the Reſolution of the Church, when ſhe was in a low trembling Condition, *Hab.* 3. 17, 18. *Although the Fig-Tree ſhall not Bloſſom, neither ſhall Fruit be in the Vine, the Labour of the Olive ſhall fail, and the Fields ſhall yield no Meat, the Flock ſhall be cut off from the Fold, and there ſhall be no Herd in the Stalls: Yet will I Rejoyce in the* Lord, *I will Joy in the* God *of my Salvation.* None indeed have cauſe of Joy, but *God*'s Children. Joy (ſaith *Auguſtin*) *Is only the Portion of the Godly.* Away then with, and abandon all murmuring, diſcontented Speeches. Labour to be Thankful, and a thankful Heart, is a contented Heart.

Gaudium propriùm eſt Piorum. Aug.

Res ſevera eſt verum Gaudium. Seneca.

A *Third* Sort to be reproved, are Raſh Cenſurers, who by their uncharitable Cenſures, add more Weight to the Burdens, and more Afflictions to the Bonds of

3. Raſh Cenſurers are Reproved.

of God's Afflicted Children. Every prophane Miſcreant is apt to Trample on them, that are already caſt down, and reproach Sufferers, and cenſure them for the vileſt of Men. They throw Dirt enough, hoping that ſome may Stick. But *Chriſt* gives a ſeaſonable Caution, *Luk.* 13. 2. *Suppoſe ye, that theſe* Galileans *were Sinners above all the* Galileans, *becauſe they Suffered ſuch things?* and *ver.* 4. *Or thoſe Eighteen, upon whom the Tower in* Siloam *fell, and Slew them; think ye, that they were Sinners above all Men that dwelt in Jeruſalem? Chriſt* puts them in mind of that neceſſary indiſpenſable Duty of Repentance, *ver.* 5. *I tell you, nay: but except ye Repent, ye ſhall all likewiſe Periſh.* ‖ If Cenſurers of others would reflect upon themſelves, and enquire into their own Hearts, they would find work enough to buſy themſelves at Home, and take more heed, leaſt they Condemn the Generation of the Righteous. For every one to Accuſe himſelf, is the way to mend.

Ultima eſt adverſæ fortunæ ſarcina, quod ſtulti miſeris aliquod crimen effingimus, quæ perferunt meruiſſe creduntur. Boeth. lib. 1. Proſ. 4. de conſol.

‖ *Si ipſi noſtri ſimus accuſatores, proficit nobis ad ſalutem; ſi vero expectamus ut a Diabolo accuſemur, accuſatio illa nobis cedit ad pœnam.* Origen Hom. 3. in Lev.

Ex eo unuſquiſque juſtus eſſe incipit, ex quo ſui Accuſator Extiterit. Bern. de Inter. Dom. c. 1.

Job's

Job's Friends were miſtaken Exceedingly, in Condemning him for Hypocriſy: Whereas Hypocriſy was not the cauſe of his Sufferings. *God* had a Deſign to prove the Devil a Lyar, *who moved* God *againſt him.* And likewiſe, *God* made *Job* a *Probationer*, and proved him, and refined him by Afflictions, and left him upon Record, as a mirror of Patience to Poſterity. Had it not been for the exerciſe of Patience under Afflictions, we had not injoyed that excellent Book of *Job.* But nothing more common, than to Brand the greateſt *Sufferers*, for the greateſt *Sinners*, to cenſure them for *Caſt-awayes*, and rejected of *God.* This is the groſs miſtake of Multitudes. We Read in the Goſpel, when they brought a Man Born Blind to *Chriſt*, the Diſciples asked him, Maſter, *Who did Sin, this Man, or his Parents, that he was Born Blind? Jeſus* Anſwered, *Neither hath this Man Sinned, nor his Parents; but that the Works of* God *ſhould be made Manifeſt in him.* Though he was a Sinner from the Womb, yet he did not Sin himſelf Blind. *God* did not inflict Blindneſs upon him for any particular Sin. Thus *God*, according to his Soveraign, and abſolute Prerogative, may do what he pleaſeth, and none may

may Queſtion. In Affliction (as a Learned Author obſerves) God *either looks at Sin, or at his own* Glory: *If he look at Sin, no Affliction is ſo great, but we deſervedly Suffer it. But oft-times,* God *only looks at his own* Glory, *and then he Afflicts not for Sin.*

Si iniquitatis meritа reſpiciat, nullum eſt adeo ingens ſupplicium, &c. Ferus in loc.

Now if it be thus Sinful to paſs wrong, and uncharitable Cenſures upon *God*'s Children in Affliction, How much more Sinful is it to Rejoyce in their Calamities? Ἐπιχαιρεκακία, *i. e.* a Rejoycing in others Sufferings, argueth a brutiſh, and a barbarous Spirit; even as bad as the Spirit of a *Tyger*, or the Bowels of an *Oſtrich.* Thus *David* was troubled with ſuch inhuman Enemies, who deſired his Hurt, and Cried, *Aha, Aha.* They Rejoyced in any Evil that befel him. They Inſulted over him in his Afflictions, and (as *Janſenius* obſerves) ſhewed Acclamations of Joy. Now ſuch there are, who (as *Solomon* ſaith) *Rejoyce to do Evil,* Prov. 21. 4. *They Sleep not, except they have done Miſchief, and their Sleep is taken away, unleſs they cauſe ſome to Fall.* Theſe are the Perſons, who like the Devil, are moſt pleas'd, when they have done moſt Miſchief; and are moſt Joyful, when they hear of the Sorrows, and Afflictions of *God*'s Children.

Pſal. 70. 3.

Malo meo gaudentes dicunt de me euge, euge. Jan. in loc.

To

To ſuch, I will relate a Story of *Stephen Gardiner*, Biſhop of *Wincheſter*, who had provided a great Feaſt to Entertain his Acquaintance that Day, that Biſhop *Ridley*, and Biſhop *Latimer* were to be Burnt; but he would not ſit down to Dinner, till a Meſſenger late in the Afternoon, brought word of their Burning; then he went merrily to Dinner with his Gueſts. But behold, the Hand of *God* was upon him at Dinner, and he was Carried from Table; his Tongue was Swoln, and a dreadful Diſeaſe called *Miſerere mei*, ſeized on him; he Dyed of that remarkable Sickneſs, and in his Sickneſs he Confeſſed, *That he Denied* Chriſt *with* Peter; *but he did not Repent with* Peter. *Fol. Foxe Acts and Monu. Queen Maries Days. Vol. 3.*

Let ſuch Stories be a Warning-Piece to all ſuch, who Rejoyce in the Sufferings of *God*'s Children. *God* Profeſſeth, that he was ſorely diſpleaſed, with ſuch as help forward his Peoples Afflictions, *Zeph.* 1.15. Although *God* chaſtiſe his deareſt Children (for they may be *Sub ira*, yet they are not *Filii iræ*) yet *God* will not diſinherit them. He chaſtiſeth his own People with the Rods of Men; but the Wicked he will Chaſtiſe with *Scorpions*. What the Godly Suffer, is only a Fatherly Correction, a Judgment of

Cha-

Chaſtiſement: They are Chaſtiſed in Meaſure and Mercy, and for a Moment, and ſhall eſcape Eternal Puniſhments; But the Corrections of the Wicked, are Judgments of *Revenge*, part of Payment of a greater Sum, as an earneſt Penny of the Flames of Hell Fire, which the Wicked, and all that forget *God*, ſhall Endure, Eaſeleſs, Endleſs, and Remedileſs. Wherefore, *Be ye not Mockers, leaſt your Bands be made Strong:* Scorn not, Jeer not; neither any whit undervalue any Afflicted Servants of *God:* of all others, there's leaſt hope of Reforming ſuch Vile, and Abominable Perſons, who make *God*'s Children their *Laughing-ſtock*, and Subjects of Deriſion. The ſame Doom may be Applicable to them, with thoſe mentioned, 1 *Pet.* 2. 3. *Whoſe Judgment now of a long time Lingreth not, and their Damnation Slumbreth not.*

Iſa. 28. 22.

CHAP.

CHAP. XIII.

Containing an Use of Exhortation, wherein are laid down moving Considerations, to depend, and rely on God's All-Sufficiency.

I Come now to a *Second* Use, which is for Exhortation, that from the Consideration of *God's All-Sufficiency*, we would endeavour quietly to stay, repose, and establish our Spirits. In pursuance of this Exhortation, some Motives or Perswasives are to be Urged: some Impediments to be removed, and some Duties to be Practised. Use. 2. for Exhortation.

First, For Motives or Perswasives, to this grand Duty of reposing our Strength, and Confidence in *God's All-Sufficiency*, take these following.

First, There's an Insufficiency, and utter Impotency in all the Creatures in the Universe. If you make an Extract of the choisest, and most admired Creature-Comforts; they cannot give any real, and solid Satisfaction. They are in their best Estate, *Vanity, and Vexation of Spirit*; and no way able to satisfy an Immortal Soul. *The Eye is not satisfied* Mot. 1. There's Insufficiency in all Creatures. Eccles. 2. 11. Isa. 55. 2. Eccles. 1. 8.

tisfied with Seeing, nor the Ear filled with Hearing. The Heart of Man is Triangular, and the World is a Circle, and it's impoſible for a Circle to fill a Triangle. Take all the Melodious Muſick to tickle the Ear, and all the gaudy Pageants to pleaſe the Eye, and all the admirable Fancies, Contrivances, and Imaginations, to affect the Heart; yet upon a ſerious deliberate Review, there's Vanity, Inſufficiency, and Diſſatisfaction in them all. The deſire is Inſatiate, crying out with the Horſe-leeches Daughter, *Give, give.* When Men are upon their Sick-beds, and Tormented with great Pains, What help can Riches afford? When Men are troubled in Conſcience, & the Guilt of Sin flies in the Sinners Face, ‖ What can the Pomp and Riches of the World do, to quiet and ſettle the Spirit? A Man may as ſoon hoard up the Graces of Faith, Love, Patience, and ſuch like in his Coffer, as ſatisfy his Soul with Gold and Silver. The Soul is Immaterial and Infinite; the things of the World are Material and Finite, and between Material and Immaterial, Finite and Infinite, there holds no Rule of Proportion.

‖ *Multo difficilius eſt conſcientiam afflictam conſolari quam Mortuos texcitare.* Luth. in Gen.

Secondly,

Secondly, Conſider, whatſoever is Good, Amiable, and Deſirable in any of the beſt Creatures, it is derivative, and borrowed from the *Creator*. Creatures are, when compared to *God*, not ſo much as the *Duſt* to the *Ballance*, nor ſo much as a *Ray* to the *Sun*, or a *Drop* to the *Ocean*. *God* is not only Eminently *Good* and *All-Sufficient*, but Excluſively; for he admits no Competitors, nor Corrivals with him. *God* is a Fountain opened, and a *Fountain of Living Waters*. An inexhauſted Fountain, which never fails, nor can be drawn dry. Creatures are oftimes Pits without Water, and what Water they have at any time, it's borrowed elſewhere. But the Spring never fails. The Fountain of Grace and Mercy, is a Well of living Water, Springing up unto Eternal Life.

Men. 2. All thats Good, is derivative from *God*.

Zach. 13. 1. Jer. 2. 13.

Thirdly, *God* is infinitely Excellent, abſolutely perfect, and what he doth is Compleat, and every way Perfect, *Eccleſ.* 3. 14. *I know that whatſoever* God *doth, it ſhall be for ever; nothing can be put to it, nor any thing taken from it, and* God *doth it, that Men ſhould fear before him.*

Men. 3. *God* is infinitely Excellent.

It's ordinary amongſt Creatures, for one Artificer to mend the Work of another; becauſe one Man hath more

Dexterity and Sagacity, in managing his Trade, than another. Every one hath not Arrived to the Skill of *Bezaliel* and *Aholiab*, who were filled with Wisdom from *God*. Nothing more common, than for one to find fault with anothers Work. *And many Eyes may see more than one.* It's not unusual for the self-same Man, to mend his own Work, for *One day may learn of another*. But all *God's* Ways are absolutely Perfect. And *God* alone is able to perswade the Heart, to Acquiesce, and rest satisfied in him alone. Whereas no Creature-comfort can quiet the Heart, and remove all discontents. The want of a bended Knee more vexed, and displeased *Haman*, than all his Court-Favours, and Promotions pleased him, ‖ *Esth.* 5. 13. *Yet all this availeth me nothing, so long as I see* Mordecai *the* Jew, *sitting at the* King's *Gate.*

Plus vident oculi quam oculus.

Posterior dies est prioris discipula.

‖ *Omnia hæc non habent pretium, valorem, dignitatem apud me.* Vid. de Dieu.

Mot. 4. God is an Universal Good.

Fourthly, *God* is an Universal Good at all times, in all Cases, Places, and in all Conditions. Creatures at the best, are but particular Goods, and serve for use only, in some particular Cases, and in others, are not useful, nor helpful at all. For Instance; Fire, and Cloaths warm the Body, but cannot satisfy Hunger,

ger, nor quench the Thirſt; Friends may be willing to help, but are abſent, and cannot convey help, or if they be preſent, they may not be able. They cannot help a Man to Health in Sickneſs, nor to Riches in Poverty, nor to Peace in a time of War. But *God* is every where, by the Ubiquity of his Preſence, and alwayes able to help. All Creatures are at *God*'s Command. All Cattle on a Thouſand Mountains are at *God*'s Diſpoſal. In all Conditions, Wants and Diſtreſſes, Supplies, Helps and Relief come from *God*. *It hath pleaſed the Father, that in* Chriſt *ſhould all Fulneſs dwell*, Col. 1. 19.

There's Fulneſs of Wiſdom to Counſel, of Power to Defend, of Mercy to Pardon, of Righteouſneſs to Juſtify, of Holineſs to Sanctify, of Grace here, and of Glory hereafter. Now *He hath all, who hath Intereſt in him, who Poſſeſſeth all.*

Habet omnia qui habet poſſidentem omnia. Auguſt.

Fifthly, *God* is an Eternal Good. His Love is *Everlaſting*, his Mercy *Endureth for Ever*, his Covenant *Everlaſting*. No Creature in the Univerſe, is of any long Continuance. Time is ſhort, and Riches are but for a ſhort time. Health, Peace, Friendſhip, Relations, deareſt and neareſt are Tranſient, and of ſhort Continuance.

Mot. 5. *God* is an Eternal Good. Jer. 31. 3. Pſ. 130. 1. 2 Sam. 23. 5. *Inter pereuntia vivimus.* Sen.

Breve ſit quod delectat, æternum quod cruciat. Bellar. de Contemptu mundi.

nuance. It's to be Obſerved, when *Solomon* reckons a time for ſeveral Purpoſes and Conditions, *Eccleſ.* 3. 1, 2, 3. &c. He Mentions no time to Live. *Orimur, morimur.* From our Cradle to our Grave, there's one continued progreſſive Motion. There's ſomething cutting at the Root, and haſtening us each Moment to our Grave. Where then ſhall we Reſt, and confidently Secure our ſelves? We muſt Aſcend from Earth to Heaven, from Tranſient and Fading Creatures, to an Eternal and Unchangeable *God.* No reſt for *Noah's* Dove, till She was took into the Ark; no reſt nor acquieſcence for a Chriſtian, but in *God. Whereever I go* (ſaith *Auguſtin*) *I find no Safety, but in Thee.* Let's then have continual Recourſe unto *God. In his Preſence there is fulneſs of Joy, and at his Right Hand, there are Pleaſures for Evermore.* With-al Holy Greedineſs, and unwearied Pains, let us purſue the Wayes of Wiſdom: There's a great Incouragement, *Prov.* 8. 18. *Riches and Honours are with me; yea, durable Riches and Righteouſneſs.* Other Riches, which the World injoyes; if God be not there amongſt them, what are they elſe but Poverty.

In omnibus quæ percurro non invenio tutum locum animæ meæ niſi in te, quo colligantur ſparſa mea, nec a te quicquam recedat ex me. Aug. confeſ. l. 10.

ty. ‖ A Painter ſaid, *Pingo Æternitati.* I am ſure, a Chriſtian ought to have Eternity in his frequent, and deliberate Thoughts, and to Labour to get his Heart weaned, from things Tranſient, and fixt upon things Permanent, to *Set his Affections on things above, and not on things below.*

‖ *Omnis mihi copia quæ Deus meus non eſt, egeſtas eſt,* Aug. Confeſ. l. 13. Col. 3. 2.

Sixthly and Laſtly, Conſider, If we believe not *God's All-Sufficiency*, nor depend upon his Power, and Goodneſs, and Wiſdom, for Proviſion, Supplies, and Aſſiſtances, but betake our ſelves to any Creature, we ſhall ſpeed the worſe. To our Peril be it: For to leave *God's* Way, and to follow a deviſed Way of our own; to leave a Fountain, and to repair to a Cyſtern, is the High-Way that leadeth to our own Ruin, and utter Deſtruction. Who ever Proſpered by any indirect, irregular Way? For any to make haſte out of a Trouble, and through Impatience betake themſelves to wrong Remedies, as by lying, diſſembling, and rendring Evil for Evil; this is a Remedy worſe than the Diſeaſe; this is to throw away the Plaiſter, before the Sore be Healed, and a ready means to cauſe the Wound to Bleed afreſh, and renew the Pain. For Inſtance, *Abraham* and *Iſaac*, both Sinned greatly in Denying

Mot. 6. We ſhall Speed the worſe, if we do not depend upon *God's All Sufficiency.*

their Wives, and thereby they exposed themselves to great Temptations; *Jacob* compassed a Blessing by indirect means; though now he obtained the Blessing, yet he met with variety of Afflictions; he was an Exile Twenty Years, for fear of his Brother *Esau*; he endured a rigorous Servitude under his Uncle *Laban*, and many Domestick Crosses he met with amongst his own Children. Some in their Straights, betake themselves to a broken Refuge of Lyes; But observe the Judgment *Isa.* 28. 17. *The Hail shall sweep away the Refuge of Lyes, and the Waters shall overflow the hiding Place.* Others in Extremity, betake themselves to Carnal Compliance with Men; they even commit Idolatry with them, like the Antient *Persians*, who Worshipped the Rising Sun. The Charge of the Apostle, is, 1 *Cor.* 7. 23. *Ye are bought with a Price, be not ye the Servants of Men.* And the Apostle Professeth his Integrity, and Resolution against Men-pleasing, *Gal.* 1. 10. *Do I seek to Please Men? For if I pleased Men, I should not be the Servant of* Christ. And such as trust in Men, are under a dreadful Curse, *Jer.* 17. 5.

Mentes vestras liberimas habete, neque eas unquam aut bevis vestris, aut ullis hominibus subjicite; sed soli Christo a quo empti estis cui quum servitis, ne existimate vos hominum, sed sciote vos solius Christi esse servos. Lud. de Dieu.

Thus

Thus saith the Lord, *Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Living* God. What said *Saul* to the *Benjamites*, Will the Son of *Jesse* give you Fields and Vineyards, and make you Captains of Thousands? So say I: Will any thing under the Sun give you any real lasting Comfort? Will any Earthly thing help you in a Day of *God's* Wrath, then especially, when a Guilty Conscience flies in thy Face? Will thy Riches and Greatness carry thee beyond this Life, and lead thee to Eternity? Upon Experience we shall find that we are disappointed, and croſt most, when we expect most; How was *David* croſt in his Beautiful Son *Absolom?* And how was he croſt in his Darling *Adonijah*, whom he never once reproved? When *Judas* had most need of a Word of Counsel and Comfort, then he was Answered by the High Priests, after a slight and careless manner, *Mat.* 27. 4. *And they said, What is that to us? See thou to that.* *Absolom* had never so much need of his Mule, as when his Head was caught under the Thickets of an *Oak*; but then his Mule went from under him, and left him Hanging between Heaven and Earth,

Ad modum Caini loquuntur, vera progenies Caini. Grot.

a ready Mark for the next Enemy that came, to thrust him through, as *Joab* did. *Mephibosheth* had never more need of *Ziba*'s Service, than at that time, when *David* fled from *Absolom* (and *Mephibosheth* that true Hearted Loyal Subject, had a willing mind to wait on the *King*; but could not for want of Legs) yet then *Ziba* raised a notorious Lye against *Mephibosheth*, and accused him falsly, who was a faithfuller Subject, than his Accuser. Let all these Considerations ingage us to trust *God*, and distrust Creatures; and to this purpose, I shall remove some Impediments, or Obstacles, which hinder our trusting, and depending on *God*.

CHAP.

CHAP. XIIII.

Wherein are Two *grand Impediments diſcovered, viz. Covetouſneſs and Hypocriſy, which hinder us from Believing, and Depending on* God's All-Sufficiency.

FOr Diſcovering of thoſe Impediments, which hinder us from truſting in *God*, and Believing his *All-Sufficiency*, and ſtaying thereon, there are ſeveral Sins which might be named, Impatience, Murmuring, Unbelief, &c. But theſe having been mentioned before, I ſhall mention Two grand Impediments or Obſtacles, *viz. Covetouſneſs* and *Hypocriſy*. That I name Covetouſneſs, none will wonder; but that I name *Hypocriſy* may be more Scrupled; The Reaſon is, becauſe a deceitful falſe Heart, is ready to truſt any thing or perſon, ſooner than *God*.

Firſt, Then Covetouſneſs is a great hinderance of truſting in *God*: This Sin of Covetouſneſs (as far as I obſerve) is no where in Scripture charged upon any of the Saints; though many other Sins are charged on them; yet I find not

1. Impediment is Covetouſneſs.

not this Sin in particular, charged on them (though none can say his Heart is clear, more or less from this Sin:) *Judas* betrayed *Christ* for *Thirty* Pieces of Silver. The Covetousness of the *Gadarens* caused them to prefer their Swine before a *Saviour*: The Young Rich Ruler preferred Treasures on Earth, before Treasures in Heaven. Too much Love of the World, caused *Demas* to turn Apostate. *Luther* had a Spirit above the World; he profest that he never found his Heart inclined to Covetousness, Insomuch as when Preferment was to be offered to him, to stop his Mouth, his very Enemies confest that he loved not Gold. And he profest *That he would not be put off with outward things.* That Noble *Italian*, Marquess *Galeacius Caracciolus* left his Marquesdom, his Relations, and Honours for *Christ*, and left this Heroical Speech upon Record to Posterity, worthy to be Wrote with a Pen of Iron, and with the point of a Diamond, *viz. Cursed be that Man, that prefers all the Gold and Silver in the World, before one days Communion with* Jesus Christ. Preferments, Riches, and Honours could not prevail with Learned *Basil*, that Worthy Father; he bad offer such things to Children; such things were

Mark 10. 22.

2 Tim. 4. 10.

Hem Germani illa bellua non curat aurum; valde protestatus sum me nolle sic satiari ab eo. Melch. Adam in vita Lutheri.

were beneath his Cognizance.

How frequently doth the Holy Scriptures note this Sin of Covetousness, with a Brand of Infamy. *Covetousness is the Root of all Evil.* It's called there, the *Love of Mony:* Two Words the Scripture useth to express Covetousness by; one is φιλαργυρία, the other is πλεονεξία, and both are in Name and Nature stark naught; for Covetousness is Idolatry; it's a Fruit of a naughty Heart, and joyn'd with bad Company, as Theft, Malice, and what not. It's so abominable a Sin, as not worthy of naming. 1 Tim. 6. 10. Col. 3. 5. Mark. 7. 22.

Nothing, saith a Heathen, *argueth more, a narrow and low Spirit, than Covetousness.* When Men are fast Glued, and Rivetted to the World, they believe not the Omnipotency, and the *All-Sufficiency of God*, because they have made choice of another God, even *Mammon.* *Nihil est tam angusti tamque parvi animi, quam amare divitias.* Cic.

And whither will not Covetousness drive a Man, and to what will not Covetousness tempt a Man? A Man that alloweth himself in this Sin, will Spin a Thred thinner and thinner, till it and his Conscience break both together: he will find out new coyn'd Distinctions, Apologies, Subterfuges, Evasions, and what not to baffle the Truth, and his own

own Conſcience. It's *Chriſt's* Caution, *Take heed, and beware of Covetouſneſs.* Luke 12. 15. And Biſhop *Latimer*, that Eminent Martyr, would frequently Inculcate this Caution, *Beware of Covetouſneſs*, For when the Devil, and a Mans own Corruptions meet with a Heart greedy of Gain, What Wickedneſs will be left Unattempted? Hence it comes to paſs, that Multitudes will not believe *God*, nor rely upon His *All-Sufficiency*, becauſe they Love the World too well; and the Love of the World juſtles out the Love of *God*. It was an excellent ſaying of an antient Experimental Divine, *where Sin ſits light, the World ſits heavy; and where the World ſits light, Sin ſits heavy.* Wherefore let the Apoſtles Charge leave deep Impreſſions upon our Conſciences, 1 *Joh.* 2. 15. *Love not the World, neither the things that are in the World; If any Man Love the World, the Love of the Father is not in him.*

Mr. Greenham.

Cujus animus in oculis ejus eſt pretioſa, in ejus oculis Mundus eſt parvus Buxtor. Floril.

2. Impediment Hypocriſy.

A *Second* Impediment, is *Hypocriſie*; and this is a Reaſon, why ſo many diſtruſt *God*, becauſe they deal Hypocritically, and have divided Hearts, partly for *God*, and partly for *Mammon*. The Heart is Naught, and keeps Reſerves for that Profit; the other Intereſt, and Carnal

nal Advantage. Many braid of the Strumpet, who would have the Child divided: So they will divide in Duties and Commands. This Hypocritical, Deceitful Spirit, keeps multitudes from Trusting and Depending on God's All-sufficiency. *Ananias* and *Saphira* would not Trust *God*; they feared, that some Poverty might befal them: And therefore, they made a Defalcation from the Price, and used Hypocritical Jugglings. Act. 5. 3.

No Hypocrite can trust *God*; for he acts all for Self-Interest, and turns like a Weather-Cock with the Wind, and strives to swim with the Stream. It's a Sincere Heart alone, that can cast it self upon *God*, and can venture all upon his Promises. He it is, who alone will trust *God* with all that he hath; for he knoweth, that *God* is infinitely nearer and dearer to him, than all the World besides. This Consideration comforted *Hezekiah* upon his Bed of Sickness. 2 King. 20. 3. *I beseech thee Lord, remember now, how I have walked before thee in Truth, and with a perfect Heart; and have done that, which is Good in thy Sight.* A Heart divided between *God*, and the World, between *Christ*, and Anti-christ, will never stick close to *God*, in a Time of Adversity. A Rotten, Hypocritial Heart, will

will not Suffer for *Christ*; A Hypocrite will not willingly bear a Scorn, or Word of Reproach for *Christ*; much less, will he Fry at a Stake. The *Lord* thus expostulateth the Case: Jer. 12. 5. *If thou hast run with the Foot-Men, and they have wearyed thee; then, How canst thou contend with Horses? And if in the Land of Peace, wherein thou trustedst, they have wearyed thee; then, How wilt thou do in the Swelling of* Jordan?

Acts & Mon. in Q. *Mar.* Dayes, Vol. 3.

Bilney the Martyr, made Assay first, to try how he could bear the Burning of his Finger; because he expected, (which came to pass afterwards) that his whole Body should be Burned. But an Hypocrite will lose neither Finger nor Body, neither Life nor Limbs, for *Christ*. So far he will pretend for *Christ*, as his Interest is concerned, for the Loaves; (as many follow *Christ*) for Preferment and Promotion, in *Halcyon*-Dayes of Peace and Tranquillity: But when Religion is Contemned, and the Professors are Persecuted, a Hypocrite takes Offence; he makes the worst Choice, *To* ‖ *choose Sin, rather than Affliction*; and rather to sleep in a whole Skin, than a whole Conscience.

Timeo, ne animam perdas, qui capillum non perdes. Aug. in Psal. 96.

Job 36. 21.

‖ *Video te post hujus plagæ tuæ horrendam miseriam ad interitum tuum hanc impletatis sequi velle perniciem.* Hieronym in Loc.

None

None more Odious to *God* and Man, than a Hypocrite; for *God*, and Good Men hate him, because he is no better, and is not so good as he seems to be: And Wicked Men hate him, because he pretends to any Goodness at all. Notwithstanding many Failings, Sincerity is that which will stand us in stead, when we come to dye. A Reverend Minister, when he came to dye, said, *I have a little Sincerity, and that's all that comforts me.* *Asa* had many Failings; yet it's said of him; * *Nevertheless, the Heart of Asa was Perfect all his Dayes.* This is the Cause of the Saint's Rejoycing: 2 Cor. 1. 12. *For our Rejoycing is this, the Testimony of our Consciences, That in Simplicity, and Godly Sincerity, not with Fleshly Wisdom, but by the Grace of God, we have had our Conversation in the World.*

Mr. Giles Workman, a Minister in Glocestershire.

2 Chron. 15. 17.

* i.e. *Affirmo optimâ conscientiâ, me nec corrumpere Doctrinam, nec adulte flectere ad cujusque affectus, nec me privatæ ulli cupiditati servire.* Melanchon in loc.

A *Heathen* could commend Plainness, and Simple-Dealing, as most agreeing to the Nature of Man: So saith *Tully*; *Quod verum, simplex, sincerumque sit, id est naturæ Hominis aptissimum.* Much more should a Christian embrace Sincerity, as knowing it to be that which *God* requireth, and so highly esteemeth of.

If

If then we desire to trust *God* in all Conditions, let's labour for a Sincere and Single Heart, and abhor and hate Hypocrisy with a perfect Hatred: For a Hypocrite will never hold out in any Duty; he will not believe, when Sense fails him: He will not pray alwayes: he will not hold on in the Profession of Religion, farther than may consist with his own Secret Designs, and Self-Interests.

CHAP. XV.

Directing to Three special Duties to be put in Practice, viz. *To Live by Faith*; *and, To set the Spirit of Prayer a working*; *and, To get a meek and quiet Spirit.*

HAving laid down several *Motives*, and removed some *Impediments*; for a Close of this Use, here are several Duties, as Helps to stay our Selves, and rely upon *God*, necessary to be Practised.

1. Duty, *To Live by Faith.* The First Duty is, *To Live by Faith.* There's no Life like to this: All other Lives,

Lives, (in Compariſon of this) are no better than ſharking, ſhifting Lives.

Epaminondas, that great *Theban*-Commander, after a great Overthrow, ask't, *whether his* **Buckler** *was ſafe?* A great Man of our Nation, in the Time of his Sufferings, ask't, *whether his* **Honour** *was ſafe?* Now, the *Buckler*, and *Honour* of a Chriſtian, is the Life of Faith. Faith is a Shield and a Buckler, a Stay and a Staff in the greateſt Afflictions. When Senſe and Reaſon fails, and Men are even at their Wits ends, then is the Time for Faith to act on Promiſes; then is the Time to live the Life of Faith; and to ſtrive, that Faith and Patience may hold out.

It is ſtoryed of *Cynagirus*, That when he was thrown over Ship-board, then he held by his Hands; and when one Hand was cut off, he held by the other; and when that was likewiſe cut off, he held by his Teeth; and (as the Hiſtorian ſaith) *inſtar rabidæ feræ, morſu navem detinuit.* Thus a true Believer will not let go his Hold; he will not be beaten from his Strong-hold. The Promiſes are as ſo many Fort-Royals to a Believer; wherefore, he is reſolved *to ſtand his Ground*, and lay faſt hold on the Promiſes. Though he be beaten off ſeveral *Juſtin.*

Holds, and deprived of ſeveral *Helps*, and
Heb. 10. 35. diſappointed of his Expectations; yet he is reſolved, not to let go his Confidence in *God*.

Here then conſiſts the Life of Faith in an Eminent way; when the Oyl fails in the Cruſe, and the Meal in the Barrel, then to depend upon God's All-ſufficiency, and truſt *God* upon his Word, though Senſe and Reaſon fail. And ſuch a Man, who acts Faith on Promiſes, applyeth himſelf to all good Means; he will not tempt *God*, by Negligence and Sloathfulneſs; preſuming of Supplies, without the Uſe of lawful Means. But as the Antients held the Plow, and Prayed; ſo a Believer will be diligent in his Calling, ſeek *God* by Prayer, exerciſe Faith and Patience.

Files Maxima, & Heroica operatur. Lut. in Gen. 29.

This is the moſt excellent Life in all the World: The Apoſtles experimented it; Gal. 2. 20. *The Life which I live in the Fleſh, I live by the Faith of the Son of God.* The Life of a Believer, is a *None-ſuch*, without a Parallel; there is none like to it. Some live by their Lands, ſome by their Trades, ſome by their Wits and Shifts; not one of theſe Lives will hold out, when a Storm comes.

Wherefore, let us labour to live that Life, which will hold out amidſt the greateſt

teſt Sufferings, and ſupport us againſt the foreſt Burthens, either Imminent or Incumbent upon us. This Grace of Faith is not an *Herb that groweth in our Gardens:* It is a Plant of our Heavenly Father's Plantation; it's *the Gift of God.* Eph. 2. 8. Phil. 1. 29.

There are *Three* ſorts of Faith; *viz. A General Aſſenting-Faith; A Special Reſting-Faith*; and, *A Particular Applying-Faith:* We muſt joyn all theſe together; for we have need of all. *i. e.* We muſt truſt *God* upon his Word, becauſe he hath ſaid it: We muſt Aſſent unto the Truth of his Word. Thus did *David* truſt *God* upon his † Word. Whether *God* threatens Judgments, or promiſeth Mercy, we muſt believe his Word to be True. *Balaam* himſelf, though a Mercenary-Prophet, gives a true Atteſtation; *viz.* God *is not a Man, that he ſhould Lie; neither the Son of Man, that he ſhould Repent: Hath he ſaid it, and ſhall he not do it? Or, Hath he ſpoken, and ſhall he not make it good?*

Ἐχαρίσθη. *Fidem ipſam vobis exigit Deus, & non invenit quod exigit, niſi deſiderit quod inveniat.* Auguſt.

† Pſal. 119. 42. Numb. 23. 19.

2. There is a *Special Reſting-Faith*, which is called a *Faith of Adherence*, or *Recumbence*; when we rely, and ſtay our ſelves upon *God*, and will not part with any one of his Promiſes. The People, when *Rabſhakeh* Railed, *Reſted themſelves on the Words of* Hezekiah. All *Rabſhakeh's* 2 Chron. 32. 8.

Railing Speeches, could not batter down *Jeruſalems* Walls, nor drive back *Hezekiah*, and his People, from Truſting and Relying on *God*. Thus *Job* did act ſingularly, and reſolvedly: Job 13. 15. *Though he Slay me, yet will I Truſt in Him.*

There's a *Third* ſort of Faith, which is a *Particular Applying-Faith*. Thus did *Thomas* acknowledge *Chriſt*, in particu-
John 20. 28. lar, in thoſe words; *My Lord, and my God:* And St. *Paul* profeſſeth; *Chriſt*
Gal. 2. 20. *hath loved me, and given himſelf for me.* A Believer will apply the Promiſes to himſelf by Faith: And though, under ſome Deſertion, he is afraid to apply *Chriſt* to himſelf; yet he applyeth himſelf to *Chriſt*, begging his Counſel, and his Wiſdom to direct, and his Conſolations to revive him.

Chriſt is *All in All*, to the true Believer: *Chriſt is the Way, the Truth, and the Life.* Whereupon St. *Bernard* gives
Nos ſequemur te, per te, ad te: quia tu es via, veritas, & vita: via in exemplo, veritas in promiſſo, vita in præmio. Bern. Serm. 2. de Aſcen. Domini.
a choice Expoſition: *We* (ſaith he) *will follow Thee, by Thee, unto Thee; becauſe Thou art the Way, the Truth, and the Life: Thou art the Way in Example, the Truth in Promiſes, the Life in Reward.*

A *Second* Duty is, *To ſet the Spirit of Prayer a working.* To pray by the Spirit, is the Property only of a Gracious Spirit: For the *Spirit of Grace and Supplication,* are joyn'd together, *Zech.* 12. 10. That we may know, wherein the Spirit of Prayer conſiſts, we have it ſet forth; Rom. 8. 26. *With Groanings, which cannot be uttered.* By the Spirit of Adoption, crying *Abba, Father, Gal.* 4. 6. *Rom.* 8. 15. by *Pouring out the Soul,* as *Hannah* did; by *Wreſtling,* as *Jacob* did, *Gen.* 32. 24. And what this Wreſtling was, the Prophet *Hoſea* * expounds: *Yea, he had Power over the Angel, and prevailed; he wept, and made Supplication unto him.*

Duty 2. To ſet the Spirit of Prayer a working.

1 Sam. 1. 15.

*Hoſ. 12. 4.

Although *God* is Omnipotent, and is every way able to help his People; yet he will (as it were) ſuffer himſelf to be commanded by the Prayers of his People; for ſo we read, Iſa. 45. 11. *Thus ſaith the* Lord, *the Holy One of* Iſrael, *and his Maker; Ask of Me Things to come, concerning my Sons; and concerning the Work of my Hands, command ye me. God* promiſeth great Things to his People, even *the Sprinkling clean Water upon them, the Giving them a New Heart, the Putting of his Spirit within them, and Cauſing them to walk in his Fear.* What high invaluable Promiſes are theſe? Yet though

God intend the full Accomplishment of all these Promises, he will grant them in his own way; he will be sought unto by the Prayers and Supplications of his People: Ezek. 36. 37. *Thus saith the* Lord God, *I will yet be enquired of by the House of* Israel, *to do it for them.* We have many Promises of the *Churches* Deliverance; but the *Church* must Pray. *Turn back our Captivity, O Lord, as the Stream in the* South. — And, *O that the Salvation of* Israel *were come out of* Zion! — *Thou art my King, O* God! *Command Deliverances for* Jacob. — *Redeem* Israel, *O Lord, out of all his Troubles.*

Psal. 126. 4. Psal. 14, 7. Psal. 44. 17. Psal. 25, 22.

Dulciores lacrymæ orantium quam gaudia Theatrorum. Aug. in Psal. 28.

You read of *Manasseh*'s Prayer, when he was in the Thornes, of *Jonah*'s Prayer in the *whales*-Belly, of the Apostles in Prison: And it's the Churches Practice; Isa. 26. 16. *Lord, in trouble have they visited thee; they poured out a Prayer, when thy Chastening was upon them.*

Whatever Losses or Calamities befal us, Prayer is that Φαρμακὸν Καθολικὸν, an Universal Medicine, mentioned by *Solomon*, 2 *King. chap.* 7. We have a Precept, and an Encouragement; Psal. 50. 15. *Call upon me in the Day of Trouble; I will deliver thee, and thou shalt Glorifie Me.*

What

What could *Achitophel* do againſt *David's* Prayers? By them, that great Politician was Counterplotted, and his Counſels were turned into Fooliſhneſs. What could *Herod*, and the People of the *Jews* do againſt the Churches Prayers? Though the Keeper ſhut the Priſon Doors, yet the Church opened Heaven Doors; and *Peter*, the Priſoner, was inlarged by the Angel of the *Lord*, and given in as a Return of the Prayers of the Church. *Mary*, Queen of *Scots*, was afraid of the Prayers of *John Knox*: She profeſſed, *That ſhe feared his Prayers, more than an Army of Forty Thouſand Men.*

But ſome diſtreſſed Perſons complain, Object.
That they Receive no Anſwer of their Prayers.

The *Anſwer* to them I ſhall return, is: *Anſw.*

1. To examine, whether they Pray not for Superfluities, & unlawful Things? whether they pray not for Revenge againſt their Enemies? whether they allow ſome ſecret Iniquity in their Hearts, or ſome Boſome-Sin unrepented of? We read *James* 1. 3. *Ye Ask, and Receive not, becauſe ye Ask amiſs, that you may Conſume it upon your Luſts.*

2. Let us labour to mend what is amiſs in our Prayers: It's a Mercy to be denyed, when we ask for Things not according to *God*'s Will. We only have a Promiſe of Audience, when we ask *according to God*'s *Will*. *God* knoweth what's beſt to give, in Anſwer to our Prayers.

Deus quſdam negat propitius, quæ concedit iratus. Aug. 1 Joh. 5. 14.

That our Prayers may ſpeed the better, there are required *Five* Special *Qualifications:* As,

Aut Deus dabit quod petimus, aut quod nobis noverit eſſe utilius. Bern.

Qualif. 1. Humility.

First, Humility. *Abraham*, when he had to deal with *God*, acknowledged himſelf to be but *Duſt and Aſhes*; and ſo did *Job abhor himſelf, and Repent in Duſt and Aſhes*; and *Ephraim* ſmote upon his Thigh: He that is moſt vile in his own Eyes, is deareſt in *God*'s Eyes. We cannot brook a proud Beggar: We are all Beggars at *God*'s Door, poor Indigent Petitioners. All, whatever we receive, is of Favour, and nothing of Merit. Shall Beggars be puff't up with Pride? Shall proud Duſt ſwell againſt *God*?

Cum ſis Humi Limus, cur non es humilimus. Bern.

Qui ſibi vilis eſt, Deo Charus eſt. Id. de inter. Domin.

Bernard propounds *Chriſt*'s Humiliation for a curb of Pride. *It's* (ſaith he)

Apage ut intumeſcat vermiculus, quum ſeſe exinaniverit Dominus. Bern.

abomi-

abominable, that a Worm should swell, when our Lord *made himself so low.*

Upon Deliberate Thoughts, when we reflect upon our own Unworthyness, we shall with *Jacob* confess; *I am not Worthy of the least of all the Mercies, and of all the Truths, which thou hast shewed unto thy Servant.* Gen. 32. 10.

Let's lye low, and beware of all Inflamations of Pride; when we have to deal with *God*, we can never be Humble enough; we can never think too Meanly of our Selves, nor too Highly of *God*. The more Holy, the more Humble: The Humblest Christians are the best of Christians. *Nazianzen* gives a Character of *Athanasius*, that *He was High in his VVorks, and Low in Mind.* The Higher Men are, the more Humble towards *God*. ὑφηλὸς τοῖς ἔργοις, ταπεινὸς δὲ φρονήμασι τί. *Sedes prima vita ima.*

Now, when we make our Addresses to *God* in Prayer, let's entertain serious and high Thoughts of *God*'s Infinite Goodness, and low Thoughts of our Selves; and this will prepare us to Pray aright.

A *Second* Qualification of Prayer is *Faith:* We must Pray believingly, otherwise there is no Hopes of speeding. An Unbeliever, so remaining, is without Hope: *Qualif. 2. is* Faith.

Hope: He cannot Pray nor truſt *God*, neither can any thing that he doth, obtain Acceptance; becauſe *Without Faith, it is impoſſible to pleaſe* God, and *whatever is not of Faith, is Sin.*

Heb. 11. 6.

Heb. 14. 23.

Mr. *Tyndal*, that precious Martyr, in a Letter to Mr. *Fryth*, layes down *Four* Expreſſions of Faith. 1. *To give up your ſelf.* 2. *To caſt your ſelf.* 3. *To yield your ſelf.* 4. *to commit your ſelf wholly, and only to your Loving Father.*

It's the Prayer of Faith, which proves Effectual, ‖ *James* 5. 15. *The Prayer of Faith ſhall Save the Sick.* The Promiſe is made to what's Prayed for in Faith, *Mat.* 21. 22. *And all things whatſoever ye ask in Prayer Believing, ye ſhall Receive.*

‖ *Sanitatem ægroti adſcribet orationi fidei, hoc eſt ex fide ad Deum, profuſæ a Presbyteris. Ne vero in Presbyteris vel in precum opere operato hærebit æger, principalem addit cauſam, Dominus excitabit*, &c. Pareus.

Let's then believe *God* to be True and Faithful in all his Promiſes, and that he will not fail of performing what he hath Promiſed. Though our Senſe may be puzled, and our Reaſon non-pluſt; we muſt believe againſt all Reaſoning with Fleſh and Blood, and ſubmit our Reaſonings to the Will of *God.*

Fides non timet famem. Tertul.

Tertullian ſaith, *Faith fears no Hunger.* And I have Read a Character of a Believer,

liever, *That he neither fears, Poverty, nor Bonds, nor Death.* Where's greateſt Difficulty, there's moſt work for Faith, to put forth it ſelf. A true Believer will venture his *All* upon *God*'s Word. He will ſay, *Credo quia incredibile, I believe becauſe it is Incredible.* I'le leave off Diſputing, and learn to Believe. Great and wonderous Effects have been brought to paſs, by the Faithful Prayers of the Children of *God.*

Quem neque pauperies, neque Mors, nec vincula terrent.

When the Army of the ‖ Emperour was like to Periſh for want of Water; the Chriſtian Army that was called Κεραυνοβόλος Prayed, and a plentiful Rain was poured down: When a Young Man at *Wittenburge*, had Sealed an Indenture to the Devil; upon the Prayers of *Luther*, and others joyn'd with him, the Indenture was thrown in among them through the Window. What will not a Prayer made of Faith (as an Inſtrumental Means under *God*) effect? Such a Prayer is ſaid to be a *Sacrifice to* God, *a Scourge to the Devil, and a Comfort to the Soul.*

‖ *Antoninus.*

Euſeb. Eccleſ. Hiſt. l. 5. c. 5.

Oratio eſt Deo Sacrificium, Diabolo flagellum & anima Solatium. Aug.

A *Third* Qualification of Prayer is this, that it muſt be Offered in *Chriſt*'s Name, and his alone. No other Object of Faith but *Chriſt*, nor any other Advo-

Qual. 3. Prayer muſt be Offered in *Chriſt*'s Name.

Joh. 16. 26. Joh. 15. 16. Advocate; no other Mediator, nor Interceſſor, but *Chriſt* alone. *Chriſt* tells us, *we muſt Ask in his Name*, and we ſhall have whatſoever we Ask for, given unto us. *Chriſt* is that *Altar*, whereupon we muſt Offer all our Sacrifices. He is that great Maſter of Requeſts, who muſt prefer our Petitions to his Father. Beſides his Name there is no Salvation, *Acts* 4. 12. Beſides his Blood there's no Redemption, *Eph.* 1. 7. Wherefore *Luther* tells us, *whatſoever is Prayed, Taught, and Lived without* Chriſt, *is Idolatry before* God *and Sin.* And he likewiſe ſaith, *That it's not only Dangerous, but Horrible to think of* God *without* Chriſt.

Quicquid oratur, docetur & vivitur, extra Chriſtum eſt Idolatria coram Deo & peccatum. Luth. Tom. 3. Edit. *Gen.* p. 300.

Non ſolum periculum ſed horribile eſt de Deo extra Chriſtum cogitare. Luth. in *Pſal.* 28.

Neither Heathens, nor *Jews* know how to Pray, neither can any Prayer they make, obtain Favour at *God*'s Hand, becauſe they Pray not in the Name of *Chriſt*. And without *Chriſt*, *God* is a Conſuming Fire, an Inexorable Judge; but in *Chriſt*, a Merciful and Reconciled Father. *Chriſt is our Peace*, Eph. 2. 14. *He hath Trod the Wine-preſs alone*, Iſa. 63. 3. Wherefore we muſt prefer all our Prayers in the Name of *Chriſt*.

As

As it's reported of the *Perſians*, that when they had Offended their King, they brought his Son in their Arms, hoping thereby to Reconcile themſelves to the King. So we muſt preſent *Chriſt* unto the Father, in the Arms of Faith; He is our Reconciler, the beloved Son, in whom the Father is well pleaſed. If *Adam*, and all his Poſterity had Suffered Pains and Torments, to all Eternity, they could not have merited *God*'s Favour; But *Chriſt* hath merited by his active, and paſſive Obedience, *And ſaves to the uttermoſt all thoſe that come unto God, through him, ſeeing he ever Lives to make Interceſſion for them.* Heb. 7. 25.

Luther hath a notable Expreſſion, *I* (ſaith he) *often, and willingly Inculcate this; That without* Chriſt, *you may ſhut your Eyes and Ears, and ſay, that you know no* God *but him, that was in the Lap of* Mary, *and Suckt her Breaſts.* *Ego ſæpe & libenter hoc inculco, ut extra Chriſtum oculos, & aures claudatis, & dicatis nullum vis Scire Deum, niſi qui fuit in gremio* Mariæ *& ſuxit ubera ejus.* Luth. in *Pſal.* 30.

A *Fourth* Qualification of Prayer is, that it muſt be with Fervency. Hence the Apoſtle Exhorts, *Rom.* 12. 12. *Continuing inſtant in Prayer:* The Word is Emphatical προσκαρτεροῦντες *Fortiter perdurantes*, there's Strength and Perſeverance expreſt *Qualif.* 4. Prayer muſt be Offered up with *Fervency.* *Quod aſſiduam ſonat inſtantiam.* Eraſ.

expreſt by that original word: We muſt put our whole Strength to the Duty; ſo we are exhorted, *Col.* 4. 2. And we have Encouragement from the great Succeſs of a Fervent Prayer; James 5. 16. *The effectual Fervent Prayer of a Righteous Man, availeth much.* In which words there are obſervable;

1. The Perſon qualifyed, *A Righteous Man, i. e.* Such a one who is made Righteous by the Imputation of *Chriſt*'s Righteouſneſs: Such a one hath the Spirit of Adoption, and the Spirit of Prayer; for they both go together, *Gal.* 4. 6. And as for ſuch who have not *Chriſt*'s Spirit, they have their dreadful Doom, Rom. 8. 9. *They are none of his*; and if none of *Chriſt*'s, they are the *Devils* queſtionleſs.

2. Obſerve the Qualification of Prayer: It's rendered, (*Effectual fervent Prayer*) in the Original: It is Ἐνεργουμένη a word of great Weight, and choice Signification. Thoſe that were Ἐνεργούμενοι, were Inſpir'd, and Tranſported in a high manner: they could do great Things. As *Saul* ſaid of *David*, we may ſay of Prayer; *Thou ſhalt do great Things, and alſo ſhalt prevail.* It was ſaid of *Luther*

Quaſi dicas a-tuoſam, i. e. *ardentem, & aſſiduam opponi putant perfunctorie.* Beza.

in

in Prayer; *Tantum potuit, quantum voluit.* The Prayer that *God* Requires and Accepts, muſt be a Rowzing, Fervent, Vigorous *Prayer*. *God* requires the Male in the Flock; and there's a Curſe upon the *Deceiver, that hath a Male in the Flock, & voweth & Sacrificeth to the Lord a corrupt Thing*, Mal. 1. 14. The Life, Heat, Vigor, and Fervency of the Heart, muſt all be imployed for *God*: To ask faintly, is the ready way to be denyed. If *God* delay us, it is that we may add more Vigour, and Fervour to our Prayers. *God* would have us Cry louder, and Knock harder, and Seek more diligently, and Wait more Patiently.

Qui timide rogat, docet negare.

Deus differt dare, ut tu diſcas orare.

Deus frequenter differt noſtra poſtulata, ut diſcamus grandia granditer deſiderare. Aug.

3. The Succeſs followeth, πολὺ ἰσχύει, *Availeth much.* There's a Bleſſed Succeſs. Priſoners have been Prayed out of Priſon; Armies have been Diſcomfited; Plots have been Counterplotted, by Fervent Prayers. O! What great Things have been brought to paſs by Prayer? Yet I cannot approve of thoſe over-bold Expreſſions of ſome, who ſay, *That Prayer is an Omnipotent Vertue*; and, Prayer is *Clavis viſcerum Dei*: But theſe may be underſtood, *Clave non Errante*; and, in a ſound Senſe, admit of a fair Interpretation. We Pray, but the Spirit teacheth us how to Pray. Prayer is only

Bombarda Chriſtianorum Luth.

ly an Instrumental Means, as a Weapon in *God*'s Hand, that Moves and Guides it: So that, the Gift, Grace, and Success of Prayer, all come from *God*; and to *God*, we must return the Praise and Glory of all.

Qualif. 5. of Prayer is Perseverance.

Nisi adsit in oratione perseverandi constantia, nihil orando agimus. Calv. Instit. l. 3. c. 20. August. Hæ. 57.

A *Fifth* and *Last Qualification* of Prayer is *Perseverance*; so we are commanded, 1 Thes. 5. 17. *Pray without Ceasing.* The word is, Ἀδιαλείπτως, without Intermission, or Continually: This is Interpreted by the same Apostle, *Ephes.* 6. 18. ἐν παντὶ καιρῷ, *i. e.* in every Season, and *Col.* 1. 3. πάντοτε. *Always. He* (saith *Austin*) *prayeth continually, who lets no Day pass without Prayer.* Though *God* Frown, and be Angry, we must persevere in the Duty of Prayer. And it's a good Signe to continue Fervent in the Duty, even when *God* defers us, and seems not to hear us. A Hypocrite will not hold out: He prayes only by *Fits and Starts. Will he delight himself in the Almighty? Will he always call upon God?* saith *Job*, *c.* 27. *v.* 10.

Duty 3. To get the Ornament of a meek & quiet Spirit.

A *Third* and *Last Duty*, as a Special Help, and Direction, to depend upon *God*'s *All-Sufficiency*, even in Suffering Times, is, To labour to get the Ornament of a Meek and Quiet Spirit: *Which*

which (as the Apoſtle *Peter* ſaith) *is in the Sight of* God *of great Price.* A compoſed quiet Spirit, is put into an excellent capacity to ſubmit unto *God*, and depend on him, amidſt the greateſt Straights and Difficulties. It's Obſerved, that *Glowormes* ſhine brighteſt in the darkeſt Nights; I am ſure a meek and quiet Spirit, appears moſt conſpicuouſly in the Night of Afflictions. Some are naturally more Meek than others, and have in ſome meaſure attained unto this Moral Vertue; as *Socrates*, and other Heathens did: But a Chriſtians Meekneſs ſhews it ſelf amidſt Revilings, Buffettings, and variety of Evil Entreaties from ungodly Men. How doth he labour to moderate his Paſſions? and even amidſt bluſtring Storms and Tempeſts, then he endeavours to becalm his Spirit; ſo that though there be Storms without, he would gladly get, and keep Serenity within. For Inſtance, when *God* Chaſtiſeth with his own Immediate Hand, by *Famine*, *Peſtilence*, or other Noxious Diſeaſes; now is a time to exerciſe Meekneſs, and Compoſedneſs of Spirit. When *God* permits Satan, and his Inſtruments to Perſecute the Saints; then is the time to be Silent, and avoid Murmuring, and Revi- 1. Pet. 3. 4.

ling Language, and to prepare, to do and Suffer as becomes Chriſtians, and quietly to wait for *God*'s Salvation. *God*'s Vine Thrives moſt by Bleeding; and Perſecutors ſerve inſtead of Gold-Smiths, to Purify, and Refine *God*'s Children, in the Furnace of Affliction. The Fire purifieth Gold and Silver, but conſumes Stubble. Wicked Men grow worſe and worſe by Afflictions; but Godly Men grow better and better, more weaned from the World, more Heavenly minded, and more Fruitful in every Good Word and Work. It's obſervable that Oyl increaſeth the Flame, whereas Water quencheth it; Fretting and Chafing, is like Oyl to the Flame; Meekneſs is like Water to quench it: A Flint is ſooner broken on a Pillow, than on an Anvile. *A ſoft Anſwer* (ſaith *Solomon*) *turneth away Wrath.* Meekneſs and Calmneſs of Spirit, Works much Good every way; for a Meek Man enjoyeth himſelf, and thoſe Poſſeſſions which *God* beſtoweth on him, *Pſal.* 37. 11. *But the Meek ſhall Inherit the Earth, and ſhall Delight themſelves in the abundance of Peace.*

This *Chriſt* Promiſeth, *Mat.* 5. 5. *They are Bleſſed Perſons*: They ſhall be free from many outward Vexations, whereunto Angry Perſons expoſe themſelves.

They

They ſhall (as Hierome Obſerves) *Inherit this Earth, and the Life to come.* Meek Perſons have Intereſt in thoſe Promiſes, whereof one is, *They ſhall Eat and be Satisfied, Pſal.* 22. 26. Another is, *That* God *will Guide them in Judgment, Pſal.* 25. A *Third* is, *That* God *will Beautify the Meek with Salvation, Pſal.* 149. 4. If then we would profit by Afflictions, we muſt get a meek and quiet Spirit. Affliction Preacheth Meekneſs of Spirit. And ſome have learn't more Meekneſs by a few Weeks Impriſonment, than by hearing Sermons for many Years before. Affliction is one of *God*'s Teaching Ordinances; and when a chaſtiſing Rod, and a teaching Word go together, there's a Mercy in ſuch an Affliction. If we would be followers of *Chriſt*, we muſt be Lowly and Meek; for he Propounds himſelf a *Pattern* for our Imitation, *Learn of Me, for I am Meek and Lowly in Heart, and ye ſhall find Reſt unto your Souls*, Mat. 11. 29. If we would Reap any Profit by the Word, *We muſt Receive it with Meekneſs*, 1 Jam. 1. 21. If we would gain a lapſed Brother, *we muſt Reſtore him, or ſet him in Joynt, in the Spirit of Meekneſs.* Wherefore this

Hæreditabunt terram illam viventium, quia mites & humiles poſſideb. at terram, hoc eſt vitam æternam. Hieron. in Pſal. 37.

Gal. 6. 1. Καταρτίζετε, aptum reddite & ſanate quod Corruptum eſt, quæ ſignificatio bene congruit huic loco. Grot.

will be our Wiſdom and Glory, both to get ſuch a compoſed, and quiet Frame of Spirit, and ſo to behave our ſelves in Sufferings, with that Mildneſs, and Chriſtian Meekneſs, as that the worſt of our Enemies may be conſtrained to Confeſs, that *God* is in us undoubtedly of a Truth. How many have loſt the Honour, and Comfort of their Sufferings, by mixing their own Paſſions, and Revengeful Speeches? Froward, and Reviling Speeches, detract from the Honour of a Cauſe, be it never ſo Good. Excellent is the Counſel of *Cyprian*. *If* (ſaith he) *we be the Sons of* God, *we ought to be peaceable, and mild in Heart, ſingle in our Speeches, agreeing in our Affections, and agreeing in the Bonds of Unanimity.*

Si filii Dei ſumus pacifici eſſe debemus, corde mites, Sermone Simplices, affectione concordes, unanimitatis nexibus cohærentes. Cypr. de unitate Eccleſiæ.

Thus then if we put theſe *Three* forementioned Duties, into continual Practice, *viz. To Live by Faith, to ſet the Spirit of Prayer a Working, and Poſſeſs our ſelves with a meek and quiet Spirit* We ſhall Learn to Truſt, and Depend upon *God's All-Sufficiency*, amidſt the greateſt Fears, Dangers, Straights, Loſſes, and Difficulties, that are either Imminent or Incumbent upon us.

CHAP.

CHAP. XVI.

Containing a Third *Uſe for Examination in* Five *Queries.*

IT will now be Requiſite, that I Inlarge a *Third* Uſe, for Examination and Tryal, whether we believe *God* to be *All-Sufficient*; and whether in all times, we will ſtay, and depend upon him. This nearly concerns every one of us, to put our ſelves upon a ſtrict Tryal and Inquiſition. In purſuance of this Uſe, I ſhall propound theſe enſuing *Queries.* *Uſe* 3. for Examination

Whether we acknowledge God's *abſolute Power, Soveraignty, and Dominion?* And, do we acknowledge him, in thoſe *Relations* he hath over us? Do we acknowledge him our Creator? If ſo, we may conclude, that a Creator will take care of his Creatures. Do we acknowledge him our King and Governour? If ſo, we ſhall confeſs that a King will Defend, Protect, and Rule his Subjects? Do we acknowledge *God* our Father? Then a Father will provide for his Children. Do we acknowledge *God*, *Quer.* 1. Whether we acknowledg *God* in the Relations he hath over us.

our *Lord* and Maſter? Then a Maſter will provide for his Family. If we did conſider theſe Relations between *God* and us, How much would our Spirits be ſettled and eſtabliſhed?

Lam. Pſal. 23. 1. Gen. 15. 1.

To Conſider, *That* God *is our Portion, and Shepherd, our Shield, and exceeding great Reward*, a tender Father, full of Bowels, a *God* of all Conſolations; theſe things ſhould keep us from ſinking in the greateſt Storms and Tempeſts: If we had Faith enough to make uſe of our *Pronoun*, My, and apply God, as My God, there's abundantly enough to Support and Revive us, under the heavyeſt Preſſures, that can befal us. *Deus meus omnia*, *God* is all in all, and with *God*, the moſt Bitter thing is Sweet, and without *God*, the Sweeteſt thing is Bitter.

Col. 3. 11.

Quer. 2. Whether we have recourſe to *God*, as our *Counſellor.*

A *Second Query* is, *Whether we have continual Recourſe to* God, *as to our Counſellor, in all Conditions, both in Proſperity and Adverſity?* Do we Ask Counſel of *God*, and beg the Guidance and Direction of his Spirit? Many Ask Counſel of Fleſh and Blood, Corrupt Intereſts, and Carnal Relations, and have no regard to the Word of *God*; and they Proſper accordingly. *Saul* Ask Counſel

ſel of the *witch of Endor*, and *Ahaziah* ſent to Ask Counſel of *Baal-Zebub*, the *God* of *Ekron*; but they paid dear for going to ſuch Counſellors: But a true Believer makes *God* his Counſellor; he's ſenſible of his want of Wiſdom, and he Asks Wiſdom of *God*; he knows not what to do, not how to wind himſelf out of intricate and perplexed Affairs; but he falls upon his Knees, and begs Directions from Heaven.

Abraham's Servant made Applications to *God* by Prayer, and he was Succeſsful in his Journey. *Jacob* Prayed to be Delivered from his Brother *Eſau*, when he came againſt him with *Four Hundred* Men; where to Ask Counſel elſe, he knew not, nor would not Ask of any, but of *God* alone.

It's eaſy to Judg, how much a Man reſpects his Counſellor, and how much Confidence he repoſeth in him, when forſaking all others, he adviſeth with him alone, in all his doubts, and applieth himſelf to Him alone, in all his Difficulties.

If then we repair to *God* by Prayer and Supplication, and beg his Direction and Aſſiſtance, and Wiſdom from him to Counſel us, and if we rely upon the Counſels of his Word; it's E-

vident, that we believe him to be *All-Sufficient*, and put our Truſt and Confidence in him.

What a ſtir was there amongſt *Philoſophers*, to find out the meaning of one *Word*; Inſomuch, as *Hermolaus Barberus* went to the Devil, to know the meaning thereof, and he left him more unſatisfied, than he found him. What a buſſle do Star-Gazers, and Judicial Aſtrologers make, in giving their Judgment upon Conjunction of *Planets*? And how falſe they are in their Judgments, is notoriouſly Apparent. Such Chaplains of the Devil have their Doom, as the Prophet Denounceth, *Iſa.* 47. 13. *Let now the Aſtrologers, the Star-Gazers, the Monthly Prognoſticators ſtand up, and Save thee from thoſe things that ſhall come upon thee. Behold, they ſhall be as Stubble, the Fire ſhall Burn them, they ſhall not deliver themſelves from the Power of the Flame, there ſhall not be a Coal to warm at, nor Fire to ſit before it.*

‖ Mr. Gataker.

‖ A Reverend, and Eminently Learned Divine, Encounters theſe Star-Gazers, and (though they oppoſed him as *Jannes*, and *Jambres* reſiſted *Moſes*, yet) he abundantly confuted them. *Such* (ſaith he) *as tell before hand the Occurrents of each Month, as our Prognoſtica-*

Annotations of Mr. Gataker.

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tors alſo do, theſe are under the Judgment of that Text. But whither ſhould a People go, but to their *God?* He is a *God* of Wiſdom; *Chriſt* is a *Counſellour, and the Wiſdom of the Father.* To go for Counſel elſe-where, we ſhall be ſure to ſpeed worſe. What befals thoſe, *Who Ask Counſel at their Stocks?* But to be given over to vileſt Abominations, and ſo left Incorrigible, *Hoſ.* 4. 12, 13, 14. What's their Puniſhment, *who ſet at Naught all the Counſels of* God? Read *Prov.* 1. 26. *I alſo will Laugh at your Calamity; I will Mock when your Fear cometh.* Iſa. 9. 6. Heb.

Wherefore let's reſolve as *Naomi* gave Counſel to *Ruth*, not to be found Gleaning in any other Field. Let's not Conſult with Carnal Intereſts, and Selfiſh Ends and Deſigns; but let us be much upon our Knees, ſeeking *God* for Direction, begging Wiſdom of *God*, for Ordering all our Affairs. We may Ask of Men, Counſel, and meet with Reproaching, Upbraiding Language from them; but the Apoſtle tells us, *Jam.* 1. 5. *If any of you lack Wiſdom, let him Ask of* God *that giveth to all Men Liberally, and Upbraideth none, and it ſhall be given him.* The Gifts of ſome are δῶρα δῶρα, like the *Trojan* Horſe, with an Ambuſcado in

Timeo Danaos & dona ferentes. Virg. Æn. 2. Isocra.

in it, and as a *Greek* Author saith, ἐμπορίαν μᾶλλον ἢ χάριν ποιοῦσιν, *They rather make a Market, than do a Courtesy:* But *God* is a Liberal free Donor; *God* gives ἁπλῶς, simply and singly.

Quer. 3. Whether in all our dangers, we have recourse to *God* as our Refuge?

A *Third Query* is, *whether we in all our Dangers, have Recourse unto* God, *as our Refuge?* That's a Sign of our Affiance in *God*, and of our dependance on him; When in our greatest Dangers, we make him our Refuge, and our hiding Place. Thus the Psalmist begins, *Psal.* 46. *God is our Refuge and Strength, a very present Help in time of Trouble.* This *Psalm* comforted *Luther* in all his Afflictions, he would say, *Come let us Sing,* Psal. 46. *And then we will not Fear.*

God's Children have a place of Refuge, *Prov.* 14. 26. And who is this Refuge, we Read, *Isa.* 25. 4. *For thou hast been a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the Blast of the Terrible one, is as a Storm against the wall.* *Christ* is this Refuge promised, *Isa.* 32. 2. *A Man shall be as an Hiding place from the Wind, and a Covert from the Tempest, as Rivers of Waters in a Dry place, as a Shadow of*

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a great Rock in a weary Land.

Who Seeks not in Danger, ſome Refuge or other? Even brute Creatures Seek after a Refuge and Shelter. *The Conies* (ſaith *Solomon*) *are a feeble Folk, yet make they their Houſes in the Rocks.* Prov. 30. 26. The Birds of the Air have Neſts, Foxes have Holes; the Beaſts of the Field (when a Storm is a coming) make haſt to Shelter themſelves under the Defence of great Trees.

Amongſt Men, there are variety of Refuges; For Inſtance, The *Jews* had their *Cities of Refuge.* The *Romans* had their *Aſylum.* And amongſt variety of Men (as their Fancy leads them) they make choice of various kinds of Refuges. The Voluptuous Man hath recourſe to his Pleaſures, the Ambitious to his Honours; the Covetous Man to his Riches; the *Wedg of Gold is his Confidence, and ſtrong City.* Job 31. 14. And Malicious, and Implacable Perſons comfort themſelves with Hopes of Revenge; that's their Refuge: And others betake themſelves to lying, diſſembling, and equivocating: But all theſe are broken, deceitful, and fading Refuges, which will fail a Man in the greateſt Extremity; when he hath moſt need of Help, then they will Deceive, and give him the Prov. 18. 10. Slip:

Slip: But the Child of *God*, applyeth himſelf to *God* for Refuge: *God* is a Refuge, a ſtrong Tower, Bulwark, and Rock of Defence. *God* is the Believers *Strong Tower from his Enemies.* A ſtrong Tower for Security, *Prov.* 18. 10. *The Name of the* Lord *is a ſtrong Tower; the Righteous runneth to it, and is ſafe.* *i. e.* When *God's* Name is call'd upon in Sincerity and Truth, there's ſtrong Ground of Security againſt Trouble. When People, through an inconſtant, fickle Spirit, have made tryal of ſeveral Refuges, they find by Experience, that there's no Security, but in *God*; no Reſt for a Chriſtian, but in *Chriſt.* *God* is ſaid to be *Centrum quietativum*; the Center of all Reſt: no reſt nor Quietneſs elſewhere. All the letters in the Name Jehovah (as ſome *Rabbins*, and others obſerve) are Quieſcent; I am ſure, there's no Acquieſcency for a Chriſtian, but in *God.*

Pſal. 61. 3.

Quaquaverſum ſe verterit anima, ad dolores figitur alibi, præterquam in te. Aug. Confeſ. l. 4. c. 10.

Quia fecisti nos ad te, inquietum eſt cor noſtrum donec requieſcat in te. Ang. Confeſſ. lib. 1. c. 1.

I'le Conclude what I have to ſay of this Particular, with the Experimental Speech of *Moſes*, the Man of *God*, *Deut.* 32. 31. *For their Rock is not our Rock, even our Enemies themſelves being*

A *Fourth Query* is, *whether we make God our Treaſure?* Where the Treaſure is, the Heart will be; And if we make *God* our Treaſure, our Heart will be fixed upon him. Quer. 4. Whether we make *God* our Treaſures.

Now, to get and keep a Treaſure, there's required great Diligence, high Appretiation, and a provident Carefulneſs.

1. There is required Diligence.

Firſt, There's required great Diligence, much Labour and Induſtry: For getting of Pearls, and pretious Stones, many Scramble upon Rocks, and others Dive into the *Indian Ocean*. Some for Treaſures, Digg in the Mines, and beſtow indefatigable Pains. What abundance of Pains doth the Merchant take, in his Voyage to the *Indies*, for to compaſs the Treaſures there? And, if there be ſuch Pains taken for Temporal Treaſures; O! What Pains ought to be took for Eternal Treaſures? All the *Treaſures* in the Univerſe, are not to be compared to the *Treaſures* of Wiſdom.

Non niſi ſublato reperitur gemula ſaxo.

Impiger extremos curris mercator ad Indos.

Throughout the whole Book of *Proverbs*, by the Name of **Wiſdom**, are ſet forth *Chriſt*, and his Graces: What an high Commendation given of *wiſdom*, is upon Record, *Prov.* 8. 11. *wiſdom is better than Rubies; and all the things that*

that may be desired, are not to be compared to it. This is prefer'd before the Gold of *Ophir*, the *Onyx*, and *Saphire*, *Coral*, *Pearl*, the *Topaz* of *Æthiopia*, Job. 28. 16, 17, 18. *&c.*

What pains then, and what diligence must be imployed, for the Attainment of Divine *Wisdom?* There's required *Crying after Knowledge, lifting up the Voice, Seeking and Searching:* All must concur to the finding of the Knowledge of *God*, *Prov.* 2. 5.

2. There must be an high prizing of *God*, & all his Ways.

Then *Secondly*, There followeth an high Appreciation of *God*, and all his Ways. That Soul that's Diligent to make sure his Interest in *God*; O! How will he prize God, and the Graces of his Spirit? God is his Riches and Treasure; he reckons of no Riches, besides the Riches of *Christ*, and the Riches of Faith; and *Christ* is *Pretious*, or an *Honour* in the Estimation of all true Believers, 1 *Pet.* 2. 7. *Christ* is a *Plant of Renown, the Chiefest of Ten Thousand.* A Pearl of Superlative Estimation; which, when the *Wise Merchant found, he Sold all for the Purchase thereof.* We cannot think too vilely of Sin; we cannot think too highly of *Christ.*

ἢ Τίμη Ezek. 34. 29. Cant. 5. 10.

Mat. 13. 45.

Nimietates & excessus debentur Deo.

Thirdly,

Thirdly, There followeth a Provident Carefulneſs: If we have been at great pains to get this Treaſure, and know how to value it; then it will follow, that we ought to Exerciſe all the Provident Carefulneſs we can, to keep this Treaſure. We throw not Treaſures careleſly on the Ground; but we lock them up in our Cabinets; *Chriſt* is our Chiefeſt Jewel; we muſt keep Him in the Cabinet of our Hearts. God is our Treaſure; we muſt ſet at nought all other imaginary Treaſures, in Competition with him, or Oppoſition to him. 3. There is a Provident Carefulneſs.

We muſt take faſt hold of *Wiſdom*, and not let it go, for it is our Life. Let all that's deareſt and neareſt go for God. Let's part with the greateſt Riches, which the Univerſe can afford, rather than loſe our Intereſt in God. The fooliſh young Man, *Mark* 10.22. could not brook the Doctrine of Self-denyal: He would rather part with Treaſures in Heaven, than Treaſures on Earth. Multitudes braid of his humour, who prefer Earthly, before Heavenly Riches; who graſp with all Greedineſs, Earthly Accomodations, and Secular Intereſts; and in the mean time, neglect the great Things of Eternity: Theſe verify a Vulgar

gar Proverb, *to be Penny-wiſe, and Pound-Fooliſh.* But our Duty is, to make ſure of a durable Subſtance, of Riches and Treaſures, which will abide unto all Eternity.

VVhen the *Trojans* (as they ſay) loſt their *Palladium*, all was loſt: That's a fabulous Story of Poets. But I am ſure, if we loſe our Intereſt in God, if we loſe his Favour, we are altogether loſt, and utterly undone to all Eternity.

Fidelis homo, cujus totus mundus divitiarum eſt, & quaſi nihil habens omnia poſſidet inhærendo tibi cui Serviunt omnia. Aug. l. 5. Confeſ. c. 4.

He then, that knows the Infinite Dignity, Price, and Value of this Treaſure, what an high, and excellent thing it is, to make God our Portion; what a rich Treaſure it is, to be a Poſſeſſor of Divine VViſdom; what an unſpeakable happineſs it is, to have the Lord for our God; to have an Intereſt in his Promiſes, and the Conſolations of the Spirit: That Man (I ſay) who knoweth the high Valuation of theſe things, he would not loſe them, for all the Kingdoms of the VVorld, and the Glory of them.

John Lambert.

The *Martyr* cried out in the Flames, *None but* Chriſt: So, none but *Chriſt*, can inrich, and comfort a Chriſtian.

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The *Fifth* and *Laſt Query* is, *whether we make* God *our chiefeſt Joy*. There's in every one, ſomething or other, that they moſt rejoyce, and delight themſelves in the ſerious Meditation thereof. Some fancy one kind of Joy, ſome another; and there are many varieties of Fancies, as *Philoſophers* reckon upon ſeveral Apprehenſions of *Felicity*. We Read in Scripture, of *Joy in Harveſt*, *Joy in Eſpouſals*, and *Joy in taking of Spoils*; but none of theſe are laſting Joys: But a Believers Joy is in *God*; He never fails. Quer. 5. Whether we make God our chiefeſt Joy.

Quam ſuave mihi ſubito factum eſt carere ſuavitatibus nugarum, & quas committere metus fuerat, jam dimittere gaudium erat. Aug. Confeſ. l. 9. c. 1.

Upon a ſerious deliberate Conſideration, there's no Joy elſewhere. What's the joy of debaucht *Jovialiſts*, but like the Crackling of Thorns, a blaze, and ſuddenly gone? What's the joy of Ambitious Men, ſuch as *Haman*'s were, but daſht upon a ſudden? When the King was Angry at him, *His Face was covered*, and he immediately was carried from a *Banquet*, to a *Gallows*. What became of the joy of *Belſhazzar* amidſt his Quaffing and Carrowſing? He was ſuddenly doomed to Judgment. Laughter and Mirth, are vanity; and Joy, and Rejoycing in the World, are but that Dan. 5. 5.

Laughter, which is called, *Risus Sardonicus*; which endeth in Bitterness and Mourning.

Tumultuosis varietatibus dilaniantur cogitationes meæ, intima viscera animæ meæ, donec in te confluens purgatus & liquidus igne amoris tui. August. Confes. l. 11. c. 29.

Here then lieth our Duty; To make *God* our Joy. So did *Nehemiah* comfort the *Jews*, in a time of Heavinesse, *Nehem.* 8. 10. *The Joy of the* Lord *is your Strength.*

Amidst variety of perplexing Thoughts, Comforts from *God* refreshed *David*'s Soul, *Psal.* 94. 19. Amidst the great decay, and failing of Creature-Comforts, there was still matter of joy, and rejoycing in *God*, *Hab.* 3. 17, 18.

If then we can, amidst Sorrows and Troubles, make *God* our Joy, and Rejoycing; if we can delight, and comfort our selves, in *God*'s Consolations, when all Worldly Consolations fail; this evidently proves our Trust in, and Dependance upon *God*.

Joy in *God* (as *Aaron*'s Rod swallowed up the Rods of the *Egyptians*) swalloweth up Worldly Joys, and Worldly Sorrows. To rejoyce in Wife and Children, Corn and Wine, and Gold and Silver, are uncertain Joys: But Joy

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in *God*, is an abiding Joy. The greateſt Worldly Joys may have their Changes: Worldly Joys are fading and deceitful, like the River *Jordan*, that emptieth all its Sweetneſs into a ſtinking, and ſulphureous Lake; But Heavenly Joys are laſting, and bend not to a Declination.

Therefore it's an excellent Expreſſion of ‖ an Ancient Father ſpeaking of this Joy; *O Gaudium ſupra Gaudium; Gaudium vincens omne gaudium, extra quod non eſt gaudium.* *Verum gaudium non deſinit, nec in contrarium vertitur.* Sen. Epiſt. 59. ‖ Aug. Soli. c. 35.

CHAP. XVII.

Containing the Fourth *and laſt Uſe for Conſolation.*

Uſe 4. for Conſolation.

THe *Fourth* and *Laſt Uſe* (for a Concluſion of this *Treatiſe*) is, for ſingular *Conſolation* unto all true Believers, who depend on *God's All-Sufficiency* and Faithfulneſs. Their *Benonies*, will prove their *Benjamins*: Though they Sow in Tears, they ſhall Reap in Joy.

Amidſt their greateſt Loſſes, it's a Ground of Singular *Conſolation* unto them; *That* God *is able to give them much more*, &c. And if *God* ſee it good for them, he will give them *much more*, and abundantly Recompence their Loſſes. What? Though they be toſt up and down with Boiſterous Waves; yet they have a Rock to climb upon, which *David* Prayed to be led into, *Pſal.* 61. 2. *When my Heart is overwhelmed, lead me to the Rock, that is higher than I.* ‖ The *Pſalmiſt* diſclaimes all other Rocks: *God*

‖ *Deduxiſti me* i. e. *in temetipſo, quia es Dux meus, tu es viator meus. Quia factus es ſpes mea, vox Eccleſiæ ad Chriſtum* q. d. *Quo modo tu reſurrexiſti immortalis & nos ſic credimus reſurgere.* Hieron.

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is the only Rock; and if we climb upon any other Rock, that is not higher than our ſelves, we ſhall non be ſafe. What? Though Enemies have great Wrath, and Flouriſh; yet the greateſt of them, have but a ſhort time, *Rev.* 12. 12. And, notwithſtanding Proſperity at preſent; yet inevitable Deſtruction, is the Portion of Proſperous wicked Men, *Pſal.* 92. 7. What; Though *God* reſpite the Deliverance of his People, and Anſwer not ſpeedily: It is but to prepare them for the better Reception of Mercies, to humble them, prove and refine them. And though Offences muſt of neceſſity come; yet, wo be to them, by whom they come. Let all that fear *God*, make it their Study to give no juſt Offence, neither by imprudent Words, nor imprudent Actions. The Wiſdom of the Serpent, is as needful as the Innocency of the Dove. Neither let any Man limit the Holy One of *Iſrael*, nor preſcribe Times and Seaſons to him.

Let's reſt contented, and ſatisfied with all *God*'s Diſpenſations. If Poverty, Priſons, Diſgrace, Exile be allotted for us, let's juſtify *God*'s Dealings in all, and leave of Murmuring at and Cenſuring of Second Cauſes. What ſaid *Job* in Anſwer to his Wife? *Job*. 2. 10. *Shall*

ye receive Good at the Hand of God, *and ſhall not we receive Evil?* Hath not *Chriſt* foretold, that in *The World, ye ſhall have Tribulation*; but he addeth a ſingular Word of Comfort in the ſame place (*viz. John* 16. 33.) *Be of good Comfort, I have overcome the World*: This is *That we are appointed unto.*

1 Theſ. 3. 3.

Let not any of *God*'s Children be diſcouraged by their Sufferings, provided that they Suffer for Righteouſneſs Sake; neither let them faint in the Day of Adverſity: For if thou faint in the Day of Adverſity, thy Strength is ſmall; *Prov.* 24. 10.

There's a Learned Author, who hath a Saying; *Thou haſt Aſcended with* Chriſt *into the Ship*; *what, wilt thou expect a Calm? Nay, rather Winds, Storms, and Waves over-whelming the Ship, that it may begin to be Drowned: But thou art Firſt to be Baptized with this Baptiſm*; Chriſt *being Awakened, and Prayed unto, who will ſometimes Sleep.*

Aſcendiſti in navem cum Chriſto, quid expectabis ſerenum? Imo ventum & procellas, & fluctus navem operientes, ut mergi incipias; ſed hoc Baptiſmo Baptizandus prius es: tum ſequetur ſerenum, Excitato & implorato Chriſto, qui ſaltem dormiet aliquando. Melch. Adam. in vita Heſſi.

Let not any ante-date Deliverances, nor precipitantly Carve out Wayes of their own deviſing, and Means according to their own Imaginations, as if at ſuch a Time,

Time, and in such a Way they should be delivered from their Troubles. Let's Patiently and Believingly wait on that Promise, 2 Pet. 2. 9. *The* Lord *knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgment, to be Punished.* But still let Christians remember Silently, and Patiently to wait on *God.*

Both Primitive Martyrs, and those of ‖ the last Century, often charged, and advised their Brethren in these Words; *Take heed ye Rebel not against Authority.*

‖ See the large declaration of Bishop *Farrer*, Bishop *Hooper*, *Taylor*, *Philpot*, *Bradford*, *Crome*, *Rogers*, *Saunders*, *Laurence*; *Fox.* Act. & Mon. vol. 3. p. 162. Edit. 1641.

Let such as profess Religion, and desire to walk most closely with *God*, Evidence the Sincerity of their Profession by their Loyalty, Meekness, and Patience; so that Enemies, who watch for their Haltings, may either be altogether put to Silence, or else Confess, that (as it was said of *Daniel*) *They can find no Fault in them, except the Law of their* God. Dan. 6. 4.

There are some special Grounds of Comfort to all true Believers, to uphold and revive their Spirits amidst the sharpest Sufferings, which they meet with;

I ſhall mention them in Particulars, and ſo Conclude.

1. Communion with *God.*

First, They have Communion with *God*; of this only *God*'s Children are Partakers, and only they know, what's meant by Communion with *God*, and cannot be content without it: Carnal Men are as meer Strangers to Communion with *God*, as *Nicodemus* was to the Myſtery of Regeneration.

Now, this Communion with *God* is a Sacred Acquaintance; to which *Eliphaz* Exhorts *Job*, Chap. 22. v. 21. *Acquaint now thy ſelf with him, and be at Peace, thereby Good ſhall come unto thee.* This, *Moſes* attained unto in an Eminent manner, even unto a Sacred Familiarity; *Exod.* 23. 11. *And the* Lord *ſpake unto* Moſes *Face to Face, as a Man ſpeaketh unto his Friend.* The Apoſtle ſpeaks in his own Name, and in the Name of all true Believers, 1 *John* 1. 3. *Truely, our Fellowſhip is with the Father, and with his Son* Jeſus Chriſt.

This Communion *Bradford* attain'd unto, in a great meaſure: For he often, not only Prayed, but Studied Kneeling, and would not riſe up, till he found ſome Spiritual Illapſes, ſome Divine Influences upon his Soul.

Ber-

Bernard us'd to ſay; *Lord, I will never depart from Thee, without Thee.* *Nunquam abs te abſque te recedo.* Bern. Ep. 116.

Communion with *God*, will make a Priſon to be a Palace, a Dungeon a Paradiſe, Chains of Iron to be as ſo many Chains of Gold.

Alice Driver, a Faithful Martyr, when ſhe came to the Stake, and was bound with the Iron-Chain, ſhe kis'd it, and ſaid; *It was the beſt Neckerchiff, that ever ſhe wore all the Dayes of her Life.* Act. & Monum. Vol. 3.

Sampſon did eat Honey out of the Carcaſs of a *Lyon*; and ſo, thoſe who have Intereſt in *Chriſt*, and enjoy Communion with Him, ſuck Sweetneſs out of all their Sufferings, and their very Sorrows are better than the Mirth of Wicked Men. This comforted *Baſil* in his Baniſhment, and in his Sufferings; *Let* (ſaith he) *the* Queen *caſt me into the Sea, I will remember* Jonah; *let her caſt me into the Fiery Furnace, I will remember the Three Children*; *let her Baniſh me, the Earth is the* Lord's, *and the Fulneſs thereof.* *Melior eſt triſtitia iniqua patientis, quam lætitia iniqua ferentis,* Aug.

He that hath Communion with *God*, and comes to *God*, as a Child to his Father, making his Moan and Complaints to him; he is a Man of Comfort, even in Times of greateſt Troubles. And nothing

thing but Communion with *God*, will comfort and quiet the Soul.

2 *Ground of Comfort*, God's Special Protection. Matth. 6. 34.

A *Second Ground of Comfort*, is *God's special Protection*, and gracious Preservation. None can say, They shall be exempted from Troubles; for each Day hath its Troubles; and *Sufficient for the Day, is the Evil thereof*. Yet *God's* People meet with Singular Protections; Job 5. 19. * *He shall deliver thee in Six Troubles; yea, in Seven, there shall no Evil touch thee.*

* Ἄμεινον δὲ εἰς ἀριθμὸν ὡρισμένον ἄγειν τὸ ἑξάκις ἀλλ' ἀντὶ τοῦ πολλάκις ἀορίστως νοεῖν. *Polych. in Catena Græcorum Patrum.*

Sometimes, in Common Calamities, and Epidemical Diseases, both Good and Bad smart under the Rod: Yet *Josiah*, though he dyed in War, was promised to dye in Peace; for he had Peace with *God*, and Peace with his Conscience; and that's Peace enough.

Sometimes, *God* delivers his People, as Brands, out of the Burning, and gives them their Lives for a Prey; as *Baruch* and *Jeremy* had.

In the Last Century, when there was Persecution in *England* with Fire and Faggot, in Queen *Maries* Dayes, within the Compass of less than *Four* Years, there dyed *Two Hundred Seventy-Seven* Persons by Fire and Faggot; *Five* Bishops, *One* and *Twenty* Divines, *Eight* Gentle-

Gentlemen, *Eighty-Four* Artificers, *One Hundred* Husbandmen, Servants and Labourers *Twenty*, *Twenty-Six* Wives, *Twenty* Widows, *Nine* Virgins, *Two* Boys, and *Two* Infants.

In *Scotland* dyed *Two* Eminent Martyrs, *viz.* Mr. *James Wiseheart*, and Mr. *Patrick Hammelton*.

In this time, there dyed none (upon the same Account) in *Ireland*: The Reason and Narrative, a most Eminent Light in the Church, (whose Name is Famous throughout all the Churches of *Christendom*) not long before his Death, desired that the Story might be transmitted to Posterity. Thus he told the Story, (and many can witness it, that then heard it from his Mouth.)

Dr. Usher Arch-Bishop of *Armagh*.

There was (saith he) *a Commission from the* Queen, *sent down by a Doctor into* Ireland; *who going with the Commission thither, at* Chester (*where he lodged in his Travels*) *he boasted, that he had a Commission* de Comburendis Hæreticis: *One of the Servants of the Inn, being a Well-willer to* Protestants, *took notice of the Words,*

Words, and got away the Commiſſion. When the Commiſſioner came into Ireland, *he was Entertained with great Reſpect. After ſome time, he appeared before the Lords of the Councel in* Ireland; *and then opened his Box, to ſhew his Commiſſion; but there was nothing in the Box, but a Pack of Cards: Whereupon he was Committed to Priſon, and threatned exceedingly; but upon Security given, he was afterwards Releaſed, and return'd into* England, *and obtain'd a New Commiſſion: But as ſoon as he came to* Cheſter, *the Report came of Queen* Maries *Death, and he ſtop't his farther Journey.*

This Story, that Reverend and Learned Arch-Biſhop, and Lord-Primate of *Ireland* aforeſaid, deſired that it might be divulged, and kept in remembrance; for he ſaid, *He was ſure, that the Story was true.*

But, ſuppoſe this to be a more than ordinary (as it is) Preſervation; however, Wonderful are the Preſervations of *God*'s People! Let every one call

to

to mind, in particular, the Gracious Providences of *God* in his Protection, and Preſervation; hence will ariſe Grounds of Comfort from, and Confidence in *God's All-ſufficiency.*

A *Third Ground of Comfort*, is *Experience of Dayly Proviſions*; dayly Bread, wonderful Supplies; and theſe in Mercy given, and Sanctifyed. The Men of the World enjoy outward Things, (and they are not to be accounted Uſurpers) *ex Largitione*, by *God*'s general Bounty; but Believers enjoy them *ex Promiſſo*, by Vertue of a Promiſe. By common Donation, and general Providence, wicked Men enjoy their Poſſeſſions; but good Men enjoy them by ſpecial Favour and Mercy in *Chriſt*: *With Him they have all Things.* For one to have the Good Things of this Life, as Riches and Honours, and to have *Chriſt* with them, to have them Sanctifyed; this is the Mercy indeed. 3 *Ground of Comfort, is* Experience of Dayly Proviſions. Rom. 8. 32.

And, *Fourthly* and *Laſtly*, Here is the greateſt *Ground of Comfort*, even the *Hope of Eternal Glory.* Whatever be the Sorrow in Seed-Time, the Harveſt will make amends for all: Whatever be the Loſſes, 4 *Ground of Comfort, is* Hope of Eternal Glory.

Losses, the Riches of *Christ* will make abundant Compensation.

The Kingdom of Heaven, the Glory to be revealed, the Eternal Sabbath, the Beatifical Vision; these are in the Eye, Heart, and Meditation of the Saints of *God*.

Heb. 11. 26. Wherefore, with *Moses*, they look unto *the Recompence of Reward*; with *Stephen*, they see *Christ* amidst their Sufferings; and, with *Moses*, see him *who is Invisible*. Heb. 11. 27.

Compare the Outward Sufferings, with Inward Comforts; and especially, Transient Sorrows, with Eternal Joyes, and there will be abundant *Cause of Comfort*, notwithstanding the greatest Afflictions that are on us, or may befal us in this present World. Heaven will make amends for all; and the Consolations of *God*, are sufficient for us.

Amidst Fears and Perplexities, for real or imaginary Losses, let us Comfort our selves with the Text; and take Counsel from the *Man of God*, his Answer to *Amaziah*; viz.

The

The LORD *is Able to Give us much More than This.*

And upon this Consideration, our Spirits will be Revived, and Supported, in the Times of *Jacob*'s Troubles.

FINIS.

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THE Second TREATISE, Concerning the PRECIOUSNESS OF CHRIST;

Preach'd long since for the substance thereof, (but since much inlarged) at St. *MARIES OXON.*

By Henry Wilkinson. D. D. *Then Principal of* Magdalen-Hall.

Matth. 13. 45, 46.

Again the Kingdom of Heaven is like unto a Merchant-Man seeking goodly Pearls, who when he had found one Pearl of great Price, went and sold all that he had, and bought it.

LONDON.
Printed for *John Kidgel*, at the *Great-Atlas* in *Cornhill*, 1681.

TO THE
Candid READER.

WHAT here (Reader) I present to thy View, (and as I hope) to thy Candid Interpretation, I Preach'd many Years agoe at St. Maries *in* Oxford : *Since I have form'd it a Treatise with Inlargements.*

The Subject Discoursed on, is, The Preciousness, infinite Dignity and Value of our Blessed Lord, and only Saviour Jesus Christ. *The Wise Merchant in the Parable Sold all, and Bought* this Pearl of great price. *It's* Chrysostomes *Observation*, Christ is the Pearl of infinite Value, if you sell not all you cannot purchase it. Matth. 13. 45, 46. πολύτιμος ἦν ὁ Μαργαρίτης καὶ πᾶς πωλήσας πάντα ἠγόρασε. Chrysost. in loc.

It's worth our best Inquiry, to ask who are they that put the highest price, and estimation upon our Holy Lord Jesus ? The Text

gives a full Answer; Unto you which believe, he is precious. *Only true Believers value Christ above all others.* *The Unbelieving* Gadarens *preferred their Swine before a Saviour, and* Demas *valued the World above Christ and his Apostles. It's Recorded in History, that a Profane Duke of* Burbon *profest*, That he would not leave his part in *Paris* for his part in Paradice. *It's no new thing for Swine and such who (though they are in Mens shape) who have Brutish Qualities, to trample precious Pearls under their Feet, they resemble* the Dung-hill Cock in the Fable, *who would rather have a Grain of Barley, than all the Jewels in the World: But a True Believer who hath Experimental Knowledge of the Superlative worth of Christ, values him at a higher Price than all the Kingdoms of the World, and the Glory of them. It's evident how highly the Love-sick-Spouse, valued Christ,* Cant. 5. 10, 11, 12. *A Holy Martyr when the Flames were about his Ears, Cryed out,* None but Christ, None but Christ. *And Mr.* Bradford *that eminently precious Martyr often poured out abundance of Tears upon his Trencher (as he sate at Table) and being asked the reason why he Wept? he Answered,* because he could not bring this dull Heart to love Christ more than he did.

John Lambert.

dich, Mr. Coltany, *late Pastor of* Aldermanbury, *an Eminent and Faithful Minister of the Gospel, who (though Dead) speaks in those Works, and Exemplary Conversation, amongst many other excellent Writings of his in Print, put forth a very useful Book we'll worth the reading over and over again, call'd,* The Godly Mans Ark, *in the close thereof he makes a Collection of several distinguishing Evidences for Heaven, Mrs.* Jane Moore, *a Godly Woman of his Congregation, declared and acquainted him with all, I'le make mention of her own Words.* Now (*saith she*) I find nothing so hard to me, as to believe aright, to cast away my own Righteousness as Dung, in point of Justification, and to cast away my Nurighteousness, so as that be no better to me, and to Roll, and Cast, and Venture my Immortal Soul upon Jesus Christ, and his Righteousness, for Life and Salvation by him alone, and to see my self compleat in him, this is Supernatural: Yet I must and will give Glory to God, and say, Lord I believe, help thou my Unbelief: And by this I prove that this precious work of Faith is wrought in me, because I find that Jesus Christ is to me very precious: and I find in the Word, *Unto them that Believe, he is precious.*

The Godly Mans Ark. p. 252. p. 253.

1 Pet. 2. 7.

What

What I shall further add is by way of an Humble Entreaty, and a Just Apology. Be pleased (Reader) through thy Candour to pass by, or Correct, several mistakes of the Printers. Had I enjoyed my Health (though I live at fifty Miles Distance from that Press, and am in the 64th Year of my Age, yet I would willingly have undertook so long a Journey to review and Correct the Press, but for two whole Months Space (whilst these Treatises were Printing) I was very sick of that Feverish Distemper, which is now adays Epidemical, and likewise (as I am Informed) one of the chief Printers was very Sick at the same time.

Wherever thou art that art pleased to read these two Treatises, and gainest any Spiritual Advantage for thy precious soul, thou wilt much rejoice the Heart of the Author (whose Cordial Desire is thy everlasting good) and he heartily desires thy prayers, and remains,

Thy Souls Servant.

From my Study in Great Carsard, near Sudbury in Suffolk, Nov. 24. 1680.

Henry Wilkinson.

THE Pretiousnes of Christ; OR, The Inestimable Dignity and Honour of Christ unfolded: Upon

1 *Pet.* 2. 7.

Unto you therefore which believe, he is Pretious.

CHAP. I.

Containing the Coherence, Division, and Exposition of the Text and the Deduction of a Doctrine, with the Method of prosecuting the same.

OUR Saviour Christ before his Passion gave in charge to St. *Peter* a Duty of weighty concernment, *viz.* (*a*) *When thou art converted strengthen thy Brethren.* Like-

(*a*) Luke 22. 32. *At si diceret specialem misericordiam consecutus es & post lapsum erigeris, & firmaberis, sic tu, conversus perfectè misericordiam impende proximis tuis, roborans, ac sublevans eos.* Stella in loc.

wise after his Passion he presseth three times with great Vehemency, the grand Pastoral Office, which is (saith he) (*b*) *to feed my Sheep and to feed my Lambs.* Christ challengeth a peculiar propriety in them, because he calls them his Sheep and Lambs. *Peter* was not the Lord, but the Servant of them, as * *Beza* appositly notes against the Popes usurpation. Questionless this charge reiterated with such ardency of affection by Christ, made deep Impressions upon the Heart of *Peter*, as may be evidenced by the whole current of his Epistles: For the main design in them (which he drives at) is, to gain Souls unto Jesus Christ. For instance and particular proof of what I have asserted: This holy Apostle makes it his grand business throughout this whole Epistle, partly to perswade the converted * dispersed *Jews* to whom he wrote. *That the Doctrine of the Gospel is the only true Doctrine of Eternal Salvation*, and partly to ingage them to persevere in the Profession thereof, and to live up to that Profession.

(*b*) Joh. 21. 15, 16, 17.

* *Non igitur ut illorum Dominus, quod ipsemet Petrus agnoscit.* 1 Pet. 5. 3. *neque ut ἀρχηγὸς ἁπάντων* (*Is enim est unicus ille Dominus ovium sanguine suo redemptarum*) *sed ut fidus illius Minister.* Beza *in* Joh. 21. 15.

* *Videntur hæc ad* Judæos *propriè scribi, quod* Petrus *esset Apostolus Circumcisionis.* Esalm.

Hujus dispersionis caput erant Judæi Babylonenses, *quos vel ideo non nominat quia è* Babylone *scribebat.* Drus.

For

For accomplishment of these great ends the Apostle quits himself as becomes a faithful Minister of the Gospel in endeavouring to distinguish the pretious from the vile: Such as put this great Duty into Practice, have a high Character of Honour put upon them; *Jer.* 15. 19. *And if thou take forth the Pretious from the Vile, thou shalt be* * *as my Mouth.* Now the difference is evidenced both by what they have left off, and forsaken, and by what they have made choice of, and embraced, 1. They have left off and laid aside, or rather *rejected* and refused (as a * Learned Author observes on the word) *all Malice and all Guile, and Hypocrisies, and Envys, and all evil speakings,* v. 1. 2. They have chosen and embraced the blessed fruits of regeneration, which are represented by their desires. * New food, and Spiritual growth. *v.* 2. *As new born Babes desire the sincere Milk of the Word, that yee may grow thereby.* Another fruite of regeneration is a spiritual tast. *v.* 3. *If ye have* * *tasted that the Lord is gracious.* And my Text is an infallible character

* *Summa est eos demum censeri coram Deo fideles Ecclesiæ Pastores, qui non moventur respectu hominum qui non flexibiles in hanc vel in illam partem, sed rectè judicant ex lege Dei.* Calv. in loc.

* Ἀποτίθεσθαι *proprie significat aliquid repudiare in electione vel etiam aliquem ab officio tanquam indignum rejicere.* Geth. Harm.

* λογικὸν γάλα, *hoc est* εὐαγγέλικον. *Nam* λόγος *est evangelium. infra.* v. 8. Cameron.

* γεύεσθαι *non est leviter degustare sed experiri.* Grot.

instar omnium drawn from the highest valuation of Jesus Christ. If the Question be propounded, who are they that set the highest estimate upon Jesus Christ? The Text gives in the Answer—*You which believe.* And if we require, who are they that believe? The Answer will be as clear, *viz. Unto whom he is pretious.* So then onely the true Believer knows how to set the highest valuation upon Christ, and he who so highly values Christ, is the true Believer.

The Text divided & opened.

The words contain, *The true Believers evidence for his interest in Christ.* In them are contained two Generals.

1. The high Dignity, Honour, and inestimable valuation of Christ.

2. The Persons in whose account Christ is so highly honoured. There are two words which require Explication.

1. Whom is meant by Pretious?

1. Pretious (as we usually read it in the Concrete) But the word is in the *abstract* in the Original and signifyeth **Honour it self*, thereby shewing that all pretious Excellencys, Honours, Dignities, Treasures, and Wisdoms, are concentred in Christ. If *Zion* (*i. e.*) the Church be call'd *the perfection of Beauty.* Psal. 50. 2. How much more eminently

*Ἡ τίμιον, *honor pretiosus & vel in pretio habendus a Vobis.* Vatabl. *Vobis honora est.* Grot. *Honorificus est credentibus in ipsum τίμιον enim hic aptius pro honore sumitur quam pro pretio.* Zegerus.

may

may Christ the Head of his Church be called the perfection of all Beauties, because whatsoever Beauty is in the Church (which is Christ's Mystical Body) is derivative from Christ the Head. In him there's a fulness of all excellencies and perfections. (c) *For it hath pleased the Father that in him should all fulness dwell.* (d) *For in him dwelleth all the fulness of the Godhead bodily* (*i.e.*) essentially and personally really and substantially in opposition to the Figures and Shadows of the Old Testament. Christ is honourable in himself even honour it self. And he is an honour unto all his Members. None of his Servants shall be dishonoured by his Service, *Moses* was called Gods Servant. Moses *my Servant is Dead*; Joshua 1.2. and St. *Paul* a Servant of Jesus Christ. So he begins his Epistle *Rom.* 1.1. *Tit.* 1.1. Its a common saying, *Deo Servire est Regnare.* * *Theodosious* the Emperour profest *That he rather desired to be a Member of the Church then an Emperour on the earth.* None more noble then the *Bereans who* (e) *received the word with all*

(c) Col. 1. 19.
(d) Col. 2. 9.

In Christo est, quicquid quritur ad constituendum perfectum Redemptorem. Dr ven. *in* Col. 1. 19.

In ipso inhabitat plenitudo divinitatis corporaliter, quia in Templo habitaverat umbraliter. August.

* *Theodosius Ecclesiæ se membrum esse magis, quam in terris regnare gaudebat.* Aug. de Civit. Dei. L. 5. c. 26.

(e) Act. 17. 11. εὐγενέστεροι *Quamvis* εὐγενεῖς *de genere*

 dili-

proprie dicatur tamen cum Comparatio hîc videatur instituta non generis (erant enim omnes isti Judæi) sed virtutis ac pietatis generosiores malui interpretari quam Nobiliores. Beza in Loc.

diligence, and searched the Scriptures dayly, whether those things were so. The imitation of their example will ennoble Nobility it self. The more Holy the more Noble. If we speak of Wisdom, Christ is a (*f*) *Councellor,* (*g*) *in whom are hid all the Treasures of Wisdom and Knowledge.* If we speak of Riches, the Riches of Christ are (*h*) *unsearchable,* If we speak of Beauty, Christ is (*i*) *white and Ruddy the chiefest of ten Thousands.* Christ is white for his innocency and purity, ruddy for his Sufferings, as his bloody Sweat, Agony and Passion upon the Cross. Now because it infinitely exceeds the capacity of Men or Angels to represent Christs Dignity, Honour, and excellencies, to the full in positive expressions, therefore by way of negation we express the Price, Dignity, Valuation of Christ to be infinite, unparrallell'd, and inestimable; and when we have said *inestimable,* it's beyond the sphere of our activity (as an ancient * Father observes) to reach any higher in our expressions.

(*f*) Isai. 9. 6.
(*g*) Col. 2. 3.
(*h*) Eph. 3. 8.
(*i*) Cant. 5. 10. λευκὸς καὶ πυῤῥὸς ἐκλελεκται ἀπὸ μυρίαδων. Vers. 70.

* *Nobis ad intellectum pectus angustum est, & ideo sic Deum digne æstimamus, dum inestimabilem dicimus.* Min. Felix.

2. *What is meant by Believers.*

2. Here's another word to be explained; viz. *Believers.* Its sayd * *Unto you there-*

* Ὑμῖν τοῖς πιστεύουσιν Sola est fides quæ pretium ac, excellen-

therefore which believe. For (as judicious *Calvin* obſerves) *it's faith alone which lays open to us the price and excellency of Chriſt.* Such then as believe unto Salvation are ſuch, whoſe (*k*) hearts are (*k*) *purified by faith,* (*l*) *and juſtified by Faith,* and have ſuch a faith *as* (*m*) *works by love.* Called (*n*) *the faith of Gods Elect.* * Theſe have their *Robes waſht and made white in the Blood of the Lamb.* Rev. 7. 14. *They are begotten again to a lively hope.* 1 Pet. 1. 3. *and made Partakers of the Divine Nature.* 2 Pet. 1. 4. Theſe and theſe alone diſcern the Excellency and Dignity of Chriſt, and they ſet the higheſt eſtimate and valuation upon him. From the Premiſes thus divided and expounded, there reſults this Doctrinal Concluſion. That.

tiam Chriſti nobis patefacit Calv. in loc.

(*k*) Act. 15. 9. (*l*) Rom. 5. 1. (*m*) Gal. 5. 6.

(*n*) Tit. 1. 1.

* *They are choſen ſaith the Apoſtle unto Salvation through Sanctification of the Spirit and belief of the truth.* 2 Theſ. 2. 3. *Quia electi ſunt elegerunt, non quia illegerunt electi ſunt, eligentium meritum nullum eſſet, niſi eos eligentis gratia Dei preveniret.* Aug.

Doctrina.

Chriſt is of ineſtimable Dignity and Honour, and infinitely Pretious in the accompt of all true Believers.

Method propounded.

For the Methodical inlargment of this Excellent Doctrine, my work in the enſuing Treatiſe ſhall be firſt to give in the clear proof of the Doctrin, and afterwards to infer an uſeful improvement thereof.

The Assertion to be proved is—*That Christ is of inestimable Dignity.* This shall constitute the Doctrinal part. That which shall be intended by way of improvement, is—*That as Christ is thus pretious and highly to be valued as in himself, or so he ought to be ly all true Believers.* This shall constitute the particular Use and Application of all.

1. That Christ is of inestimable Dignity, Honour, and this is proved in 5 several Particulars.

In handling of the former Assertion I shall confine my self to these ensuing Heads of discourse.

1. To reckon up several excellent Names of Honour and Dignity appropriated unto Christ in Scripture:

2. To unfold the grand Mystery of the Divine and Humane Nature of Christ Hypostatically united in one Person.

3. To represent the invaluable worth of those threefold Offices of Christ, *viz.* Sacerdotal, Prophetical and Regall.

4. To set down several Metaphors and Resemblances in Scripture which applied to Christ declare his singular Dignity.

5. To consider those great Purchases which Christ hath made for his People, which are Justification, Sanctification and Glorification. These Heads of discourse I shall endeavour (through Christ that strengthens me) to inlarge in so many distinct Chapters. Which (as I hope and desire

desire) will abundantly satisfy, confirm, and establish us in this Fundamental Truth —*That Christ is pretious and estimable for Dignity and Honour.* Of these I shall treat in order in the following Chapters.

CHAP. II. Chap. 2.

Containing an enumeration of several choice, and honourable Names in Scripture ascribed unto Christ.

AMongst variety of Names in Scripture appropriated unto Christ, I shall select these following (not naming all that might be named) and explain them as I go along.

The first I shall mention is *Shiloh*; Gen. 49. 10. Which name the whole current of Orthodox Interpreters unanimously apply unto Christ. The name signifies, *safe, happy, and blessed* (as * *Peter* Martyr observes) some render *Shiloh* (as learned *Jerome* and others) *He that is to be sent.* 1 *Name,* Shiloh.

* *Est nomen verbale, Salvus, beatus, felix, unde* Shiloh *derivatur, Servator, felicitatur hoc est felices reddere.* Pet. Mart. in Gen. 49. 10.

* *Sculletus* after he had mentioned variety of Interpretati-

* *Quasi tranquillatorem dicat qui tranquillitatis nostræ spi-*

ritualis Author sit futurus, Scultet. Exercit. Evangel.

pretations acquiesceth in this. That *Shiloh* signifies *to cease and be quiet. Ludovicus de Dieu* understands *Shiloh to be the promised Seed, which was to spring from* Judah. The version of the 70 is emphatical, and plainly declares Christ to be * a Saviour; That *Jacob's* Prophesy was fulfill'd, and that the Scepter did not depart from *Judah* till the coming of Christ may thus be convinced: For the Politick state amongst the *Jews* was not changed, but still the * Regal Dignity and Politick Government continued in *Judah*, Maugre all Persecutions, and Oppositions whatsoever. *Judah* was the Law-giveing Tribe: And those Laws continued till the coming of Christ. But at Christs comeing the Scepter departed from *Judah* and was translated to an Heathen King.

* Ἐὰν ἔλθῃ τὰ ἀποκείμενα αὐτῷ καὶ αὐτὸς προσδοκία ἐθνῶν. Vers. 70. *Interpretum.*

* *Non auferetur Sceptrum Regium, dicet regnum permansurum esse in Judausq; ad Christum, quantumvis affligeretur & prope collapsum videretur.* Vatabl. in loc.

2. Another Name attributed to Christ is *a Star*. He is called *the Star of* Jacob, *and a bright Morning Star.*

2 *Name, a Star.*

1 *The Star of* Jacob.

1. He is called by *Balaam the Star of* Jacob, *Numb.* 24. 17. although *Balaam* was a Mercenary Prophet who (as he is brandled by the Apostle) (*a*) *loved the Wages of unrighteousness.* Yet he gives this true attestation. *There stall* (saith he) *come a Star*

(*a*) 2 Pet. 2. 15.

Star out of Jacob *and a Scepter ſhall riſe out of Iſrael.* This is a clear Prophecy concerning * Chriſt. Chriſt is that Star that lightneth and Shineth, and what light we have is borrowed, and derived from him, who is that great light (*b*) *which lighteth every Man that cometh into the World. Malachy* calls him, (*c*) *the Sun of righteouſneſs*, Zachary calls him (*d*) *The Day ſpring from on high* St. *Peter* calls him (*e*) *The Day Star.* For Chriſt ſhines gloriouſly in the Goſpel; He inlightens, guides and directs: He ſcatters Clouds, and diſpels Miſts and Fogs, and removes darkneſs by the marvelous Sun-ſhine of the Goſpel. Our Duty is not to be led by any other light, but to follow * that light only.

* Ἀνατελεῖ ἄστρον ἐξ Ἰακὼβ καὶ ἀναστήσεται ἄνθρωπος ἐξ Ἰσραήλ. Vers. 70. *Surget Princeps ex Iſrael.* Vers. Syr. *Ungetur Chriſtus de domo Iſrael* Paraphr. Chald.

(*b*) Joh. 1. 9.

(*c*) Mal. 4. 2.

(*d*) Luk. 1. 78.

(*e*) 2 Pet. 1. 19.

* *Dominus non aliter nobis lucet quam dum in ejus verbum intuemur quaſi lucernam.* Calv.

2. Chriſt is called *the Bright and Morning Star.* Rev. 22. 16. As the Morning Star excels all others, ſo Chriſt excels all Men and Angels. And this Epithite of *Bright* is attributed to Chriſt, becauſe of his brightneſs, which is ſo reſplendent, as to expel darkneſs and blindneſs out of our Minds. * *Ariſtotle* (though an Heathen) hath high thoughts of Juſtice, inſomuch that he prefers it before the Night-Star and

2. *The right and Morning Star.*

* Οὔτε Ἕσπερος οὔτε Φωσφόρος οὕτω θαυμαστός. Ariſt. Eth. lib. 5. c. 1.

and Morning Star. Christ without all question is more bright, more amiable, and desireable, and more glorious then all the Stars. For he is said to be * *the Brightness of his Fathers Glory*: The expression is sublime yet it comes far short of the Original; Christ irradiates his Children with Splendor, and Glory, and according to their measure they participate of his brightness. But the Glory and Splendor of Saints is thus distinguished from the Glory and Splendor that is in Christ; In them the Glory is as a Beam, in Christ as the Sun, in them as a drop, in Christ as the Ocean, in them as Rivulets in Christ as the Fountain from whence they are derived. There is a fulness of a Fountain, and a fulness of a Vessel; In Christ there is a fulness of a Fountain, in the Saints (though glorify'd) there's only the fullness of a Vessel, and this Vessel is fill'd by Christ, and receives all of his fulness; *Joh.* 1.16. *And of his fulness have all we received, and grace for grace* (*i.e.*) By Christ we receive * *grace upon grace*, or abundant increase of all grace; For all grace is the free gift of Jesus Christ

* Ὃς ὢν ἀπαύγασμα τῆς δόξης. *Splendor gloriæ Dei: Et quid est gloria Dei, nisi gloriosa Dei natura inaccessâ luce refulgens.* Pareus. *Filius est splendor a luce Paternâ editus, sicut in Symbolo legitur Lumen de Lumine.* Victor. Strigel. in Nov. Test.

* *Gratiam gratiâ tumulatam.* *Dunæus, Piscator, Davenant. Gataker*us, &c. vid. Gatak. Miscell. cap. 26.

Christ, although * some Learned Authors understand *by grace for grace the grace of the New Testament, and the singular benefit thereof,* instead of the old, yet its undoubtedly true that whatever grace it is, it comes to us from Jesus Christ the only Liberal Doner thereof, from whom we receive grace both in the truth, and in the growth thereof.

* Χάριν, ἀντὶ χάριτος φησὶ ἀντὶ ποίας, ποίαν ἀντὶ τῆς παλαιᾶς τὴν καινήν. Chrys. *Probat* (*inquit* Beza) *sententiam Chrysostomi, Cyrilli, Theophylasti, & Augustini statuentium ἀντὶ hic significare vice, loco, & sensum esse accepimus gratiam Novi Fœderis loco gratiæ veteris, vel gratiam Evangelii pro gratiâ Legis.* Lud. de. Dieu.

A third Name of Christ is *a Prophet.* The promise is recorded, *Deut.* 18. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thy Brethren like unto me; unto him shall ye hearken.* This place is cited. *Act.* 3. 22. and *Act.* 7. 37. Christ is he, of whom *Moses* and the Prophets wrote, so *Philip* informs *Nathaniel*; *Joh.* 1. 45.— When the *Jews* askt *John* who he was, they askt *art thou that Prophet*: Joh. 1. 21? In asking after * *that Prophet*, theres some singularity and special remark of excellency and preheminency above all other Prophets. And so is Christ *The Prophet* in Dignity above all other Prophets. But a farther inlargement I shall refer to another place, where,

3. *Name, a* Prophet.

* Ὁ προφήτης εἴ οὐ, Ἐκεῖνος, φήσιν, ὁ, περὶ Μωυσέως προανακηρυχθεὶς, διὰ δὲ τοῦτο καὶ, ἐπὶ ἠρνήσατο ὑπὸ προφήτης εἶναι, ἀλλὰ τὸ ἐκεῖνος ὁ προφήτης, Chrysost. in Joh. 1. 21.

where I shall insist more largely upon the Prophetical Office of Christ.

4. *Name,* Immanuel.

A fourth Name is *Immanuel.* Isai. 7. 14. And you have the Interpretation of this Name. *Matth.* 1. 23 *God with us.* This Name represents Christs infinite condescention to make his * abode for a time a converse with Men: *Immanuel* is a Name of Dignity and Preheminence. The Divine Nature of Christ is thereby set forth: It's likewise a Name of singular profit and benefit to us, because *he is God with us,* and thereby is set forth the humane Nature of Christ. And as a Learned Expositor observes; * *what fruit can be more desireable then this, this fruit of the Virgin brought this to us, that God in Christ joyn'd himself to mankind, neither may we conceive that this conjunction is useless and fruitless, which first hath Reconcil'd us to God in Christ, and afterward placeth our bodies at the Right Hand of the Father, and lastly gives us boldness and confidence in all adver-*

* *Addit quoque Propheta nomen partus illius* Immanuel, *ad exprimendam personam ejus simul ac officium, & familiarem ejus cum hominibus conversationem quod habiturus esset inter homines.* Joh. 1. 14. *Cælo terram conjuncturus, & hominem Deo in gratiâ, prout utrumque conjunctum erit in personâ.* Walæus. in Mat. 1. 21.

* *Nomina illa Jesus & Immanuel in eo solum differunt quod nomen Iesus* σωτηριακὸς *principaliter designet officium, secundario personam; Immanuel principaliter personam secundario officium.* Spanh. *Dub. Evang.*

* *Quod quæso bot fructu obtabilius? Hic virginis partus jam nobis attulit, ut humano generi se Deus conjunxerit in Christo. Nec putandum est otiosam esse & infrugiferam istam conjunctionem, quæ primum nos Deo reconciliavit in Christo.* 2 Cor. 5. 19. *Deinde carnem nostram ad dextram Patris in cælis collocavit, & supra omnia exaltavit. Tertio etiam hoc attulit, ut in omnibus adversis fi-*

adversity; If God be for us, who can be against us.—But I shall inlarge no more of Name, because I may see cause to resume a farther exposition thereof, when I treat of Christs Hypostatical Union.

denter dicere liceat. Si Deus pro nobis quis contra nos Rom. 8.31. Musc. in loc.

A fifth Name is *Messiah* or *Messias*, Prophesyed of by *Daniel.* Dan. 9.25,26.—But *Joh.* 1.41. it's said—*We have found the* Messias. Both *Jews* and *Samaritans* expected Redemption and Instruction in all things from Christ as may appear by the Women of *Samarias* answer *Joh.* 4. 25. *The Woman saith unto him I know that* Messias *comes which is called Christ, when he is come he will tell us all things* * some understand *Messiah* and Christ to be of one and the same signification For (say they) *the eternal-Word is by the Angel named* Messiah (*i.e.*) *in Greek* Χριστὸς, *Christ, or anointed, or written in Abstracto. Annointed in regard of both natures, as to the Office of Reconciliation and Redemption. But anointed in the humane nature only as to the gifts of the Holy Ghost collated upon it, and infused into it.* This Name * *Messiah* carries Royalty and high Dignity in it, because its

5 Name, Messiah.

* *Annotat. English Divines on* Dan. 9.25. *Antiquitus in populo Dei, Reges, Prophetæ, ac Sacerdotes ungebantur, unctione significatur copia Spiritus quâ ista tria hominum genera perfunduntur. Pet Mart. Loc. com.*

* *Breve verbum sed efficacissimum fatendo eum se esse Messiam quid aliud innuit, quam se esset eum qui vere a Deo*

the

unctus sit in Regem & Sacerdotem, adeo ut ad se confugientes, ut dum possit defendere ut Rex, sed etiam Deo reconciliare ut verus Sacerdos. Ferus, in Joh. 3. 26.

the same with Christ, *anointed*; and because the Prophet *Daniel* plainly sets down the Name and Dignity of Christ conjoyned in the place forecited. *Dan.* 9.25. Messiah *the Prince*. Thus the Prophet *Isaiah*, (*f*) calls him *the Prince of Peace* (*g*) *a King that shall reign in righteousness*. The Psalmist calls him *a King* (*h*) *yet have I set my King upon my Holy Hill of* Zion. Christ hath absolute rule and government: All Subjection must be to him, all Scepters, all Government must yield homage unto Christ and be subordinate and subservivent unto him. * A Learned and Reverend Divine thus Expounds; *Phil.* 2. 10. Ἐν τῷ ὀνόματι &c. *At the name of Jesus every Knee shall bow of things in Heaven and things in earth, and things under the earth,* (*i.e.*) *unto that Holy thing, unto the Power and Scepter of that Divine Person, which is unto us so comfortably manifested in a Name of Salvation, every Knee should bow.*

(*f*) Isai. 9.6.
(*g*) Isai. 32.1.
(*h*) Ps. 2.6.
* Bishop Reynolds on Psal. 110. v. 1. p. 12. Edit. 1.

A sixth Name is *A Branch*. This name is twice mention'd. *Zec.* 13, 8, 9. and *c.* 6. 12. In the former, God promiseth, *behold I will bring forth my Servant the Branch*; And in the latter (as if the) Prophecy was already accomplished) God points him out: *Behold the Man, whose*

6 Name, a Branch. Isai. 4. 2. Isai. 11. 1. Jer. 33. 15.

name

Name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord. Christ is often in Scripture call'd a Branch, thereby (* as is observ'd) the Humane Nature of Christ is shadowed forth. And we read *Math.*2,23. *He shall be called a* Nazarene. Where to find the word *Nazarene*, in so many Syllables in the Old Testament is not probable. No particular Prophet is cited by the Evangelist. But we frequently find the Word *Netzer* a Branch. And that Christ is called a *Nazarene*, is an allusion to those Prophesies which call Christ a Branch. I am not * alone in my judgment. Now this Branch is both *beautiful, and glorious*. Isa.42. Its a *growing* and a Temple-*building Branch* Ze.6.12. It's there said *he shall grow out of his place.* (*i.e.*) He shall sprout forth of *Bethlehem*, where he was born, out of the Stem and Root of *David*, to whom he was promised, *and he shall build the Temple of the Lord* (*i.e.*) by the Preaching of the Gospel he shall build up the Church made

* *Est Germen propriè quod è terrâ oritur. Quo Christi manifestatio in carne. & ortus è Virgine* Mariæ *haud obscurè innuitur.* Drus. *Sic designata Christi Nativitas terrena, quod instar surculi è terra proditurus esset, & e trunco velut succiso & omni ramorum, viroris, et florum gloriâ destituto.* Spanhem. dub. Evangel.

* *Huc respicientes aliqui dum conantur hoc Testimonium ad certum referre locum sumptum putant ex* Is. 11. 1. *Et egredietur virga de radice Jesse et flos de radice ejus ascendet, Porro quod* Netzer *soli* 70 *transtulerunt Radicem, atq; Sym. et Theod. verterunt* κορμὸν *i.e. stirpem sive truncum. In hanc ferme sententiam Hieronymus annotavit locum.* Erasmus. in Matt. 2, 23.

of all true Believers. Christ shall fasten them (as Stones in a Building) to himself the chief Corner-Stone.

7. *Name,* Jesus.

A seventh Name is *Jesus*, and why he was so call'd is expresst: *Mat.* 1. 21. *And she shall bring forth a Son, and thou shalt call his Name* JESUS, *for he shall save his People from their Sins.* *Joshua* was only a Temporal Saviour, but *Jesus* is an Eternal Saviour: *Joshua* a Type, *Jesus* the Truth; *Joshua* brought the *Israelites* into a Temporal *Canaan*, Jesus Christ brings all the *Israel* of God (whether *Jews* or *Gentiles*) into an Eternal *Canaan*, a Heavenly *Jerusalem*, a Mansion not made with hands, eternal in the Heavens. Now when we speak of Christ according to his Name *Jesus*. What can be more said, for this is a Name above every Name? It is (*i*) Jesus, *which delivereth us from the wrath to come.* The only Name whereby (*k*) *we must be saved.* (*l*) *We have Redemption through his Blood the forgiveness of Sins.* (*m*) *He is our Peace*; (*n*) *A Ransome*; (*o*) *our Reconciler*; *the* (*p*) *only Mediator, our Intercessor*, (*q*) *for he ever liveth to make Intercession for his Saints.* He is likewise an * Advocate to Plead our Cause, in Person and as Mediator and Advocate both, he Pleads for all his Children in such Language: —*This is the Man for whom I*

Scite annotat Cassianus liberare a peccatis & populum suum, non posse nisi eos qui naturâ sit Deus. Beza.

(*i*) 1 Thes. 1. 10.
(*k*) Act. 4. 12.
(*l*) Eph. 1. 7.
(*m*) Eph. 2. 14.
(*n*) Mat. 20. 28.
(*o*) 2 Cor. 5. 19.
(*p*) 1 Tim. 2. 5.
(*q*) Heb. 7. 25.

* *Vel Patronum; aut etiam Mediatorem, & intercessorem omnia enim hæc significat vox Græca*

came

came to be incarnate, for whom I sweated drops of Blood, clodded blood, and congealdθρόμβοι αἵματος, for whose Sins I died and rose again for his Justification: Righteous-Father since thy Justice must be satisfied impute all this persons Sins upon my Score, and impute my Righteousness unto him. And this Office of an Advocate is of singular Benefit and Consolation unto all the Children of God, amidst their Fears, Perplexities, Doubts, Mournings, and Weepings over their manifold Infirmities, that they have *an Advocate* to Plead their Cause as Lawyers do by Vertue of their Calling, and Interpose in their behalfs: Our Prayers come as from us but raw, and cold very indigested, and imperfect, but our Advocate mends and perfects them, and Pleads for them as if they were absolutely exact and perfect; for he interposeth his own merits and pleads satisfaction of Justice, from his own meritorious Sufferings. Hence the Apostle grounds the Consolation of the Saints: 1 Joh. 2.12. *If any Man Sin, we have an Advocate with the Father Jesus Christ the righteous, and he is the Propitiation of our Sins, and not for ours only, but the Sins of the whole World.* In this excellent Scripture we may observe several Singularities.

παράκλητος Vatabl. 1. Joh. 2. 1. Luke 22. 44. *Fuit sudor ejus instar sanguinis concreti descendens super terram.* I. de Dieu. 1 Joh. 2. 1. ὧδα, κλῆτον ἔχομεν: *Quicunq; adeo alteri in causa officij gratia. Preces Ecclesiæ* Christus more Advocati Deo commendat. Grot.

1. There is an Advocate for Sinners.

An Advocate is upon the place, and undertakes the Cause, by defending and pleading. And so doth Christ as an * Advocate and Pleader carries on the Cause of poor Sinners, even all such as he hath loved, and washt in his Blood.

2. This Advocate is Jesus Christ the Eternal Son of God, the second person in *Trinity*, the Beloved Son, (*r*) *in whom the Father is well pleased.*

3. He pleads with the Father the person offended.

4. He is *Jesus Christ the righteous*, without Sin, for no guile was ever found in his Mouth, and therefore being righteous he is the only fit person to be an Advocate. (*s*) He is Holy, *harmless, undefiled, separated from Sinners.*

5. He is the Propitiation for Sins, he offer'd up himself for a Propitiation, he interposed as a surety, payd the debt and satisfied Justice to the utmost, and not only for our Sins, but

6thly, *For the Sins of the* * *whole World.* Not that for every individual person Christ was a Propitiation: But there *the whole world* implies all those who out of the Nations of the World shall believe in him. Compare this with

* *Dum ostendere vult quomodo redeamus cum Deo in gratiam, dicit Christum esse nobis Advocatum, nam in hoc apparet coram facie Dei, ut sacrificii sui olim & efficaciam erga nos exerat.* Calv. in loc.

(*r*) Matth. 3. 17. (*s*) Heb. 7. 26.

* *Usitatum est Hebræis totum mundum dicere pro certâ universitate quorundam de quibus in subjectâ materiâ agitur, ubi agitur de fidelibus, (liquitur enim fidelis fidelibus) intelliguntur per totius mundi peccata, omnium quot-quot sunt fidelium peccata.* Lud. de dieu, in 1 Joh. 2. 2.

with *Rev.*5.9. *Thou hast Re-deemed us to God by thy blood out of every Kindred, and Tongue and People, and Nation.* I shall now come from the Names to treat of the Natures of Christ, but this shall be the business of the next Chapter.

CHAP. III.

Concerning the great Mystery of the Divine and Humane Nature of Christ; and the Hypostatical Union, that Christ is God and Man, united in one Person.

THe Apostle declares 1 *Tim.*3.16. *without Controversy great is the mystery of godliness.* The first and greatest mystery that he mentions is, that *God was made manifest* * *in the flesh.* Of this mistery in order we are now to treat: And 1. Of the Divine Nature of Christ; 2. Of the Humane Nature of Christ. And 3. Of the Hypostatical Union.

For the *first* this Proposition shall be proved, *That Christ is God from all eternity.* The Proof shall be made plain by evidence of Scripture and strength of Reason.

* *Ait Apostolus,* ἐν σαρκὶ. *i.e. in carne carnaliter, nempe cum Deus aliquin σαρκικὸς non sit tamen Christus manifestatus est σαρκικὸς occulis seu visu verè adspectabilis, conspicuus, manifestus, visu, auditu, tactu,* ἐφανερώθη 1 Joh. 1.2. *idq; est quod* Joh. 21.1. *dicitur* ἐφανέρωσεν *humano deniq; more & carne, Quod suâ aliquin naturâ Deus non est. Quod etiam Gentiles agnovêre.* V. Gothofredi Exercit. poster. in 1 Tim. 3.16.

1. For

1 Proof of Christs Deity from Scripture Testimony.

1. For Scripture Evidence. Amongst many Testimonies I shall only select a few principal ones. *David* calls Christ his Lord; Psal. 110. v. 1. Christ urging this Scripture nonplus'd the Pharisees. *Mat.* 22.44,46. The Prophet *Isaiah* calls Christ (a) *the Mighty God, the Everlasting Father*; *Jeremy* calls him, (b) *The Lord our Righteousness*. He is Fellow, and Fellow-like with God the Father. *Zachary* calls him Gods (c) Fellow. And this Testimony the Apostle confirms that (d) *Christ being in the form of God, thought it no Robbery to be equal with God.* Christ is not God by Similitude or Figure, not ὁμοίου of like Substance, but ὁμοίου of the self same substance, not Metaphorically as Judges are called Gods, *Psal.* 82.1,6. but properly, and really, and essentially Christ is God, coequal, coessential, and coeternal with God the Father. We have the Testimony of Christ himself, *Joh.* 8. 58. *Jesus said unto them, verily, verily I say unto you, Before* Abraham *was I am*; Christ is the Word that *was God*; *Joh.* 1.1. This Christ is the essential substantial Word: *And the Word was God.* St. *Paul* declares Christ, *to be God over all.*

(a) Isai. 9. 6. (b) Jer. 23.6.

(c) Zech. 13.7.

(d) Philip 2.6.

Though Christ was Man, yet he was more then a bare Man. *For jure naturæ* no Son is Lord to his Father; Domination doth never ascend. There must be something above nature in him, to make him his Fathers Soveraign. Christ is then a Lord to his People. He had Dominion and was the Salvation of his own Fore-fathers. Bishop *Reynolds in Psal.* 110. *vers.* 1.

* *Sensus hujus Propositionis*

all blessed forever. Rom. 9. 5. St. *John* speaking of Christ confidently affirms *this is the true God, and Eternal Life.* 1 Joh. 5. 20.

mihi videtur ὁ λόγος cum esset in principio, essetq; apud Deum, erat quoq; ipse Deus. Nam ex hoc ipso quod erat apud Deum sequitur eum fuisse quoq; una eademq; cum Deo essentia, adeoq; Deum ipsum. Unde fundamentum quam firmum habemus nos qui credimus in Jesum Christum, nempe eum, qui Deus sit, & unum cum Patre & Spiritu Sancto. Rolloc. in Joh. 1.

And St. *Jude* concludes his Epistle with this Doxology. v. 25. *To the only wise God our Saviour, be Glory and Majesty, Dominion and* Power, *both now and ever,* Amen.

Thus having proved the Deity of Christ by Scripture Testimony, I shall add strength of Reason, (though I conceive there's given abundant Proof of what's already forementioned) that so there may be more Measure prest and running over.

Amongst many I shall instance in these Reasons only, which are drawn from the Divine Attributes ascribed to Christ, the Divine Honour due to him, and his Divine Works; from all which, the Conclusion inferr'd is of eternal truth, *That Christ is God from all eternity.*

2. Proof of Christs Deity by 3 Reasons.

1. If we consider the Divine Attributes given unto Christ, thence will be drawn an infallible Proof of his Deity: For instance we have two Attributes mentioned in one verse, *viz.* Power and Wisdom; 1 *Cor.*

Reas. 1. From the Divine Attributes.

Cor.1.20. Christ the Power of God, and the Wisdom of God. And this Wisdom is from eternity: *Solomon* brings in Wisdom speaking thus. (e) *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.* To me it's out of question, that this is spoken of Christ the Essential Wisdom of the Father. Christ was possessed and begotten of the Father in an inconceiveable and incomprehensible manner, and it's said *before his works of old,* (*i.e.*) when there was nothing created, nothing in being but God, and in nothing but Eternity. And not only Power, but Omnipotency is ascribed to Christ, (f) *for whatsoever the Father doth, these also doth the Son likewise.* Nothing too hard for Omnipotency, nothing too difficult for Christ to conquer (g) *He is able* (saith the Apostle) *even to subdue all things unto himself.* Likewise Eternity and Omnipotency both meet in Christ, *I am* Alpha *and* Omega, *the beginning and the ending,* (saith the Lord) *which*

(e) Prov. 8. 22, 23. *Possemus verbum illud ad divinam hypostasin referre per quam natura divina in filio subsistit hoc modo fundavit me,* (i. e.) *Pater propriâ subsistentiâ me donavit. Quod si Vulgatam lectionem ad eum sensum vocare velis sic dirigenda est. Ab æterno ordinata sum,* (i.e.) *ab æternitate in Statione meâ locata sum, ut in ordine trium hypostaseæ ego secunda persona sim, ita ut inde avelli aut loco moveri non possim.* Salazar.

(f) Joh. 5.19.

(g) Philip. 3.21.

Notare operæ pretium est jus & potestatem suscitandi mortuos, imo quidvis suo arbitrio agendi conferri in Christi personam; Quo encomio divina ejus Majestas splendide ornatur. Calv. in loc.

which is, and which was, and which is to come, the Almighty. Rev. 1.8. Further, Omniſcience Chriſt challengeth to himſelf; (*h*) *For he knew what was in Man.* He knew who ſhould Betray him, and when he ſhould be delivered up to the Croſs. He foretold his Sufferings, and all were accompliſhed accordingly. (*i*) *He ſearcheth the Heart and the Reins; Peter* confeſt *Lord thou knoweſt all things.* * Hence it appears Chriſt is Omniſcient and therefore God, for Omniſcience is an incommunicable Attribute to any created Being. Add hereunto Chriſt's (*k*) immutability. *Jeſus Chriſt the ſame yeſterday and to day and for ever*: And his Immenſity: For *he it is that* (*l*) *came down from Heaven, even the Son of Man which is in Heaven*: Immenſity and Ubiquity of preſence, is an Attribute belonging to God alone. Though Chriſt was then corporally on earth, yet his Deity could not be confin'd to any place, for, according to his Divine Nature, he fill'd Heaven and Earth: No place can exclude his Omnipreſence.

(*h*) Joh. 2. 25.

(*i*) Rev. 2.23.

* *Præclarum Divinitatis Chriſti argumentum, Abſolute citra limitationem, divinum hoc Attributum Chriſto hic tribuitur iiſdem verbis, quibus alibi adſcribitur* Jehovæ, *non ſolum quod juſti judicij adminiſtrationem ſed & quo ad cordium ſcrutationem.* Pareus.

(*k*) Heb. 13.8.

(*l*) Joh 3. 13. *Hæc ſententia Phariſæo nova erat qui ignorabat filium Dei fuiſſe ab initio. Quomodo & deſcendit & eſt in cœlo Reſpondetur deſcendit Filius Dei, quia & induit naturam humanam, & humiliatur infra omnem captum humanum, dum fit victima pro peccatis generis humani, & tamen eſt in cœlo.* i.e. *cernit Patrem, & retinet potentiam divinam.* Menſius in loc.

Reaſ. 2. Drawn from the Divine Honour due unto Christ.

† *Hoc eſt non tantum ſimili, ſed æquali præſtat honore, quemadmodum omne judicium non aliquo tam tantum ejus partem dedit Pater Filio ſuo.* Rolloc. in loc.

A 2d. Reaſon ſhall be drawn from the Divine Honour due unto Chriſt. The Father commands† the ſame honour to be given unto Chriſt as unto himſelf. *Joh.* 5,23. Adoration of Chriſt is injoyn'd to all the Angels. (*m*) *Let all the Angels of God worſhip him.* This Arch-Angel even Chriſt is the Angel of the Covenant, and without blame may be worſhipped. The Apoſtle *worſhipt him, and fell at his Feet,* (though he was forbidden to worſhip another Angel:) (*n*) *The four Beaſts and four and twenty Elders fell down before the Lamb.* And further Honour is exhibited unto Chriſt in ſaying, (*p*) *Bleſſing and Honour and Glory and Power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever.* Theſe high Praiſes and Celebrations repreſent Honour due unto him, a clear Proof of his Divinity.

(*m*) Heb. 1. 6. (*n*) Rev. 1. 17. (*o*) Rev. 5. 8. (*p*) Rev. 5. 13.

Reaſ. 3. Drawn from the works of Christ.

A 3d. Reaſon ſhall be drawn from the Works of Chriſt. Not to multiply many inſtances, only conſider.

(*q*) Heb. 12.

1. Chriſt created the World. He was Heir of all things, by whom God the Father, (*q*) *made the World; Without him nothing was made.*

(*r*) Joh. 1. 3. *Quamvis indefinite loquatur,*

2. Chriſt governs and preſerves the World, (*r*) *He upholds all things by the Word of his Power.* Both Works of Creation and Providence are aſcribed unto Chriſt.

3. Chriſt

3. Christ wrought Miracles, he cured the Lame, and the Blind, the Deaf, and the Dumb, he healed all Diseases, calmed the rageing Sea, and walkt on the Sea, raised the Dead to Life again, and by his own Power raised himself, fed 5000 with 5 Loves and two little Fishes; and which is above all these things he forgave Sins, (which only God can do) Christ in the dispensation of his Miracles frequently dispatcht two works in one journey, by healing the Diseases of Body and Soul both, as he did to the Paralytick Man, *Mark* 2.4,5. When *John* the *Baptist* sent his Disciples to Christ with this Question, (s) *Art thou he that should come, or do wee look for another? Jesus answered and said unto them, go and shew* John *those things which ye do hear and see, The Blind receive their Sight, and the Lame Walk, the Lepers are Cleansed, and the Deaf Hear, and the Dead are Raised up, and the Poor have the Gospel Preacht unto them.* Although the Apostles wrought Miracles afterwards, yet they acknowledged all to be (t) *by the name of Jesus Christ.* By vertue received from Christ they cured all Diseases. And likewise where ever the Gospel took effect and prevail'd it was by the assistance of Christ. Ministers may faithfully and sedulously labour in the work of the Gospel,

debet intelligi universaliter, quod per illum facit omnia secula. i. e. omnia creata juxta illud Prov. 8. 30. cum eo eram cuncta componens: Ubi est forma de Sapientia genita Christi. Tena ad Hebr.

(s) Luke 7. 20, 22.

(t) Act. 4. 10. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ i.e. virtute, potentia, & opa. Vatabl.

pel, and yet may not so succeed in their endeavours as to convert Men to God: But the Lord Christ can give grace with his Gospel, and infuse Holiness into their hearts to whom he Preacheth his Holy Word. For he is God, and cannot only command obedience, but give Grace and Ability to yield Conformity unto his Command.

Reas. 4. Drawn from the Institution of Ordinances.

A 4th. Reason shall be drawn from the Institution of Ordinances. God only is the Institutor of Ordinances. The Sacraments are of Christs Institution. Baptism hath Christs Authority and Commission. Matt. 28. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* And as Christ was the Institutor of Baptism, so was he of the Lords Supper. 1 Cor. 11. 23. *For I have received of the Lord that which I deliverd unto you,* &c. The Apostle acted by vertue of Christs Commission. And Christs Institution of the Lords Supper is recorded: *Matt.* 26. 26. *Mark* 14. 22. *Luke* 22. 19. This Institution the Apostle received from Christ: As for Sacraments devised by *Papists*, such as are Pennance, Extream Unction, &c. they are none of Christs Institution, but rotten Inventions, and Mock-Sacraments. And they shall meet with that censure:

Isai.

*Isai.*1.12. *Who hath required these things at your hands?* And with another suteable thereunto from Christ. Matt. 15. 9. *But in vain they do worship me teaching for Doctrines * the Commandments of Men.* None hath power to institute Sacraments but Christ: The Apostle would deliver no Doctrine but that he received from Christ, Christ sets up Church Officers: They are the Gifts of Christ, and the Fruits of his Ascention. Eph. 4. 11. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers: Apostles, Prophets, Evangelists,* these are extraordinary, and they are ceased; *Pastors & Teachers* they are ordinary standing fixt Officers. We must not set up our *Post by his Post,* and our *Threshold by his Threshold;* as the Lord complains; *Ezek.* 43. 8. This is an high Indignity, and a great affront to God, to mix * Humane Inventions with Divine Institutions. When *Nadab,* and *Abihu* presumed to offer strange fire upon the Alter, they became a signal example, of disobedience. *Lev.* 10. 2. Christ is the only Lord of our Consciences, the only Institutor of his Word, Sacraments, Ministery, and all other Divine Ordinances.

* *Satis liquet quicunque ex hominum commentis cultum Dei discunt, non modo plane desipere, sed etiam se confictæ exitiali labore.* Calv. in Isai. 29. 13. *Legitur appositivè, Doctrinæ, quæ sunt mandata hominum, non Dei.* Vatabl. in Matth. 15. 9.

* *Hominum inventa in Dei cultu impuræ sunt corruptelæ.* Calv. Instit. l. 4. c. 10.

The Affirmative

His part

in the 2d. Commandment is, that our outward worship be as he hath prescribed it: We must make his Word our Pattern. The Negative, that we mingle not our Will-worship with his Precept or Worship. *Bp. Andr. 2 Com.* Thou shalt not worship me with any device of thine own, contrary to my Will and Nature: and the Affirmative is implied, thou shalt in every respect worship me according to my Will and Nature. *Babington. 2 Com.*

His Institutions are every way perfect, and stand in no need of Addition or Diminution.

That Text urged by the Apostle. 1 *Cor.* 14.40. *Let all things be done decently and in order.* † Yet the Original expressly declares (*what we render in order*) * *according to order*, Ordination or Appointment. And this seems to allude to *Exod.* 39. 43. Where its said *they had* † *done all things as the Lord commanded.*

† *Beza* Interprets of a decency: And *Grotius* against confusion in the Church.

* κατὰ ταξὶν ευχημόνως κατὰ τὸ πρεπον. Beza. Κατὰ ταξὶν ἀνὰ μέρος, *Partitis temporibus suo quisq; ordine.* Grotius.

† καὶ ἦσαν πεποιηκότες αὐτὰ ὃν τρόπον συν ἔταξε κύριος τῷ Μωυσῆ. *Vers.* 70.

We might further prove the Deity of Christ from his Mission of the Holy Ghost, Revelation of things to come, Conquering the World by the Power of his Eternal Gospel, giving Eternal Life unto all his Children. But those foregoing Arguments may suffice for confirmation of so clear and infallible a Truth. And this Doctrin of Christ's Divinity is a Fort Royal, which will remain impregnable notwithstanding all the violent Assaults and Batteries made

against

against it by † *Socinus* and other Blasphemous Hereticks.

† *Qui Christum non nisi hominem agnoscunt, summè venerandum incarnationis mysterium, ut purum putum figmentum blasphemè rident.* Brochm. Syst. Theol. A 15. de Christo, c. 2.

In the 2d. place we come to treat of Christs Humane Nature. And this Proposition *that Christ is Man,* we shall clear by express Scripture, and Evidence of Reason.

2. Christs Humane Nature.

1. For Scripture Testimony, Christ was the promised Seed (*i.e.*) (*v*) *the Seed of the Woman.* And this was the first Promise which was ever made, which was made in Paradise: Christ is that *Child born, that Son given,* mentioned by the Prophet *Isaiah* c. 9. 6. call'd a Man; *Mich.* 5. 5. *Zech.* 13. 7. 1 *Tim.* 2. 5. *The Son of Man*; *Mat.* 8. 20. *The Son of* Mary; *Luke* 1. 31. *Of the Seed of* Abraham; *Hebr.* 2. 16. *Of the Seed of* David. 2 *Tim.* 2. 8. Christ the Eternal Substantial Word, *was made Flesh,* Joh. 1. 14. and he was *manifested in the Flesh*: 1 Tim. 3. 16. There are two words which plainly express the Humane Nature of Christ: One is, ἐσκήνωσε *Joh.* 1. 14. *he dwelt amongst us.* And the other is *Phillip.* 2. 7.

1. Scripture Testimony.

(*v*) Gen. 3. 15. *Per promissionem gratiæ vivificatus est* Adam: *Est autem hæc Ipsum semen conteret caput tuum. Est autem Semen mulieris Christus & quicunq; sunt in Christo.* Melancton in Gen.

Advertendum est Hebraicè haberi ipsum, ita ut semen mulieris (i. e.) *Christus demonstretur.* Pet. Mart. *Soli Christo contritio serpentini Capitis tribuitur, sed Hujus victoriæ suæ per fidem nos facit participes.* Gerrh.

ἐσκήνωσε

ἐκένωσε *He made himself of no † Reputation.* For God to come down, and dwell with Men, as it were to disrobe himself, and unite a Clod of dust to his Divine Person, here is an unparallell'd Condescention, and an evident proof of Christs Humanity.

† *Evacuavit seipsum, dum immensam divinæ gloriæ & munificentiæ majestatem ad tempus obnubilavit. Inanitio ipsius nostri est adimpletio.* Musc. in loc.

Proved by 3 Reasons that Christ is Man.

Add hereunto a threefold Reason drawn from the Birth, Life and Death of Christ, and in every one of these his Manhood is fully proved.

Reas. 1. Drawn from the Birth of Christ. (*w*) Gal. 4.4. (*x*) Isai. 7.14. (*y*) Luke 1.35. (*z*) Matth. 1. 20.

1. For Christs Birth, he was (*w*) *born of a Woman*, and she was (*x*) *a Virgin.* A Mother and a Virgin, here's a great unparallell'd Mystery. (*y*) *The Power of the Highest overshadowed her.* The Conception was (*z*) *by the Holy Ghost.* There was no concurrence of Man. As Christs Name so was his Birth and Conception wonderful. You have the History of both; *Matt.* 1. 18,19,20,21, &c. This is the mystery that the very *Angels desire to peep into.* 1 Pet. 1.12. Angels Proclaim it, Wisemen came from the East to see it, All the Heathen Oracles ceased; Christ the Eternal God the Antient of days became

Opus erat virtute agente, & virtute non humanâ sed divina, ex immundis enim genitus, nec mundus esse potuisset formaliter nec mundans efficienter. Unde eandem quidem naturam communicatam habere debebat, sed modo communicationi diverso debet esse ut ἀμίστως secundum divinam naturam, sic ἀπάτωρ secundum humanam ut plene responderet typo Melchisidechi. Spanh. dub. Evang.

the

became the Infant of days; he whom the Heaven of Heavens could not contain, lay incloſed in the Virgins Womb, and when he was brought forth he was laid in a Manger. That the Lord Chriſt the Eternal God ſhould be wrapt up in Swadling Cloathes, and became a Child; This is an Evident Proof of his Humane Nature. The * Fathers riſe high in expreſſion of this high Myſtery. † That Chriſt ſhould be made of that Woman, who was made of him; that Chriſt ſhould be before all Ages, and yet born in time. Theſe are Tranſcendent Myſteries. We may not be over curiouſly inquiſitive, leſt with the Men of *Bethſhemeſh* we ſmart for our curioſity: Let it ſuffice us to believe that which we read in Scripture revealed, and let us acquieſce in that belief.

* *Quem Cœlum & Terra benedicit, in præſepi angusto collocatur, numeratur in ſæculo qui eſt ante ſæcula: Chriſtus Jeſus heri & hodie idem ipſe & in ſæcula.* Aug. S. p. 589. Edit. Prob.

† *Chriſtus multis ſervis in mundo minor eſſet; ætate, ipſo mundo antiquior ſine vetuſtate; Homo fieret, qui hominem fecit; crearetur ex matre, quam creavit; portaretur manibus, quas formavit; ſugeret ubera quæ implevit; in præſepi muta vagiret infantia,* &c. Aug. de Temp. Serm. 21.

2. Chriſts Humane Nature may be eaſily proved by his Life. If we conſider his actions of eating and drinking, and his infirmities, (which were not ſinful) of Hunger, Thirſt, and Wearineſs, his Weeping at *Lazarus* his Funeral, theſe are evident proofs of his Manhood. Now

Reaſ. 2. Chriſts Humane Nature proved by his Life.

Weeping, Thirsting, Hunger, and Wearinesse, are Infirmities, incident only to Mankind. These and all such Infirmities (free from Sin) were incident unto Christ. Indeed Lameness, Deafness, Blindness, and such like, which are only incident to individuals and some particular persons, these Christ had not: But those Infirmities, which are in Common to Mankind, as Weakness, Hunger, &c. these Christ was subject unto. The Gospel gives many Instances, as *Matth.* 4. 2. *Joh.* 4. 7. *Joh.* 11. 35. *Joh.* 4. 6. I refer my Reader to the perusal of those Scriptures.

Reas. 3. Christs Humane Nature proved from his Death and Passion.

3. Christs Humane Nature appears by his Death and Passion. The God-head is impassible, and hath neither Body, nor Parts: But Christ assumed an humane Body. The Apostle, *Heb.* 10. 5. (which is taken out of *Psal.* 40. 6.) gives a full proof. —*Sacrifice and Burnt-offerings thou wouldst not, but a Body hast thou prepared me.* Christ had a real Body, and therefore *Marcion* who held that Christs Body was Phantastical, in Semblance and shew only, likewise *Manes* and his Followers who held that Christ brought his Body from Heaven, and *Valentinus* who held that Christ had an aerial Body, and assumed nothing of *Mary*, but only passed as Water through a Channel; these

Here-

Hereticks with their Herefies have been long ſince exploded and Condemned, and they are not worth reviving by any repetition, unleſs for a larger confutation. Now the ſelf ſame Body which was of the Fleſh and Subſtance of the Virgin *Mary*, was Buffeted, Scourged, Crowned with Thorns, Spit upon, Crucified: Chriſt as the Apoſtle tells us, *Phil.* 2.8. *Became obedient unto Death, even the Death of the Croſs.*

Object. But it will be Objected; *Is this for Chriſts Dignity and Honour to become incarnate? My Argument I treat on is concerning Chriſts Dignity. — How can Chriſts Dignity and Incarnation ſtand together?*

Anſw. *For Anſwer*, Though it's a great Humiliation in Chriſt to be incarnate, and to aſſume Humane Nature, yet his Divine Nature puts Glory and Honour upon the Humane Nature, for what * ever God aſſumes he makes honourable. Chriſt advanceth the Humane Nature, by taking Fleſh upon him: He ſanctifieth it, and afterwards will bring it unto Glory.

* *Quamvis nulla ſubſtantia digna eſt ut Deus induat, quodcunq; tamen induerit, ipſe dignum facit.* Tertull.

3. Let's conſider the Hypoſtatical Union, that Chriſt is God and Man in one Perſon,

3. The Hypoſtatical Union.

Person, these two Natures of Christ, (*as *Peter Martyr* observes) are plainly set forth from *Rom.* 9.5. *Of whom as concerning the flesh Christ came,* who is *over all God Blessed for ever.* How this may be understood I have read thus shadowed by a Similitude. One Tree may be set into another, and it groweth in the Stock thereof, and becomes one and the same Tree, though there may remain two Natures, or Kinds of Fruits: So in the Son of God made Man though there be two Natures, yet both being united into one Person, there is but one Son of God.

* *Paulus eximiam Christi commendationem habet, quæ duas in eo naturas distincte constituit. Humana natura indicatur his verbis: Ex Judæis secundum Carnem. Nam per carnem Phrasi Hebraica totus homo intelligitur. Divina natura apertissime describitur his verbis—Qui est super omnia benedictus in sæcula.* Pet. Mart. in Rom. 9.5.

* *Quatuor hæc adverbia ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως totidem hæresibus in Symbolo Chalcedonensi opposita sunt.*

There are four * Adverbs, which oppose so many Heresies, and represent this Union, *viz.* Inconfusedly, Inconvertibly, Undividedly, Unseparably.

1. Inconfusedly (*i. e.*) The Natures and Proprieties of the Natures remain still distinct: There is no change or confusion in them. When one propriety is given to another, as when we read Christ purchased his Church (*aa*) with his Blood,

(*aa*) Act. 20.28. *Salvâ proprietate utriusq; naturæ & in unum coeunte personam susceptæ est à Majestate humilitas, Et naturæ inviolabilis unita est passibili.* Tertull. contra Prax.

The

The Son of God (*bb*) *was made of a Woman, The* (*cc*) *Lord of Glory was Crucified*; we are to understand a Communication of *Idioms*; for Blood, Birth and Crucifixion appertain to the Humane Nature.

(*bb*) Gal. 4.4. (*cc*) 1 Cor. 2. 8. *Per hæc, qui erat Dei filius factus est hominis filius assumptione inferioris non versione potioris; accipiendo ipse quod non erat, non amittendo quod erat.* Aug. de temp. *Permanente integro statu divinitatis assumpsit hominem Dei filius, nec amisit quod erat, sed sociavit sibi quod in ipso non ante fuerat: invisibilis ergo secundum Divinitatem Dei filius, visibilem suscepit hominem, immortalis mortalem, impassibilis passibilem, & ut totum breviter comprehendam, Deus hominem.* Aug. Serm. 4. de Tempore.

2. Inconvertibly. There's not a Conversion of the God-head into the Man-hood, nor of the Man-hood into the God-head; God is not changed into a Man, nor Man changed into God.

3. Undividedly, (*i.e.*) one nature cannot be separated from the other; for though there is a Distinction yet not a Division. There are not two Christs, nor two Persons, but one Christ, one and the same Person.

4. Unseparably. This Union remains to all eternity, Christ, *Immanuel*, θεάνθρωπος, God-Man in one Person, for so continueth he for * ever.

* *Quod semel assumpsit nunquam dimisit.* Damasc.

We are then to understand an Union of two Natures, not (as *Nestorius* affirms an Union of two Persons, though

the Union be personal, yet it is not of Persons. To help us to conceive this better, some illustrate it by the Soul and Body which make up one Man, and by Iron and Fire, where both remain in one, so *Basil*: As the Sun and Light meet in one, so *Justin* Martyr and *Athanasius*. But Similitudes are more for Illustration than Probation, and therefore I let them pass and put no great stress upon them.

What is writ in an excellent Treatise Intituled *Immanuel* by an * eminent Light of the Church of God will give abundant satisfaction, which I have here transcrib'd —*For the nearer conceiving whereof we may call to mind, that which the Apostle* hath taught us touching our Saviour, Col. 2.9. *In him dwelleth all the fulness of the God-head bodily, that is to say, by such a personal and real Union, as doth inseparably and everlastingly conjoyn that infinite God-head with his finite Manhood in the Unity of the self-same individual person. He in whom the fulness dwelleth is the Person. That fulness which doth so dwell in him is the Nature. Now there dwelleth in him not only the fulness of the God-head, but the fulness of the Man-hood also: For we believe him to be both perfect God, begotten of the Substance of his Father before all Worlds, and perfect Man, made*

* D. *Usher* A. Bishop of *Armagh* Lord Primate of *Ireland*.

made of the Substance of his Mother in the fulneſs of time. And therefore we muſt hold, that there are two diſtinct Natures in him: And two ſo diſtinct, that they do not make any Compounded Nature, but ſtill remain Uncompounded and Unconfounded together. But he in whom the fulneſs of Man-hood dwelleth is not one, and he in whom the fulneſs of the God-head another, but he in whom the fulneſs of both thoſe Natures dwelleth is one and the ſame Immanuel, *and conſequently it muſt be believed as firmly, that he is but one perſon. And here we muſt conſider that the Divine Nature did not aſſume an Humane Perſon, but the Divine Perſon did aſſume an Humane Nature.* Thus far that Reverend and Learned Author. * St. *Ambroſe* writes to the ſame ſenſe very perſpicuouſly.

**Exinanivit ſeipſum formam ſervi ſuſcipiendo: Non quod aliud quam quod erat, fieret; (i.e) non ut mutaretur ab eo quod erat, ſed ut ſepoſito interim majeſtatis ſuæ honore humanum corpus indueret, quo ſuſcepto ſalus gentium fieret.* Ambroſ. lib. de fide, contra Arrianos, cap. 8.

Ipſa natura ſuſcipienda erat quæ liberanda. Aug. de *vera religione. Sic voluit ruinam fragilis vaſis reformare, deniq; ut nec peccatum hominis dimitteret impunitum, quia juſtus eſt, nec inſanabile, quia eſt miſericors: potuit aliter fieri quantum ad potentiam Medici, ſed non potuit commodius aut doctius præparari, ut eſſet Medicina ægroti, & quantum ad juſtitiam Dei.* Aug. Serm. 3. de Annunc. Domini.

Queſt. —*But it will be askt why was it requiſite that Chriſt ſhould be Man?*

Anſw. The Anſwer is, that ſatisfaction might be made in the ſame Nature, Man had

had offended, and Man must be Slain. This was Typified by the Dead Bird and Paschal Lamb, and all those Levitical Sacrifices which were slain, *without shedding of Blood* (saith the Apostle) *there is no remission, Heb.* 9. 22. The God-head could not suffer Death, Christ as Man poureth forth his Precious Blood out of his Veins.

Quest. *But why was he God and Man in the same Person?*

Answ. For Answer, The God-head gave strength and supportation to the Manhood.

The Manhood could suffer Death, but could not overcome Death: The God-head could overcome but not suffer, wherefore there was an happy conjunction of the God-head and Manhood: Christ is that middle Person in Trinity to deal between God and Man, he himself being *God* to deal with his Father, and he being *Man* to deal for the business with Men: So that notwithstanding the opposition of *Nestorians*, *Eutyches*, *Marcion*, and other *Hereticks*, the Truth is abundantly cleared concerning the Hypostatical Union of Christ.—I proceed to the Next Chapter, wherein I shall discourse of the Offices of Christ, *viz.* Sacerdotal, Prophetical, and Regal, and first of his Sacerdotal Office.

CHAP. IV.

CHAP. IV.

Of Christs Sacerdotal Office.

SECT. I.

Of the Properties of Christs Priesthood.

THis Division of Christs Offices, *as a Priest, a Prophet, and a King*, is generally received, and may be evidently proved thus, for Christ had the Holiness of a Priest, the Wisedom of a Prophet, and the Power of a King. In us there's both Pollution and Guilt: Now Christ, as a Priest takes away both. In us there's Ignorance, and Blindness: Christ as a Prophet, opens our eyes and illuminates our Understandings. In us there's Rebellion and Disorder, Christ as a King takes away Rebellion, and Disorder, by bringing us under Government and Subjection to his Laws. Some were Priests and Prophets, so was *Samuel*; some were Priests and Kings, so was *Melchisedeck*; some were Prophets and Kings, so was *David*: But Christ alone was Priest, Prophet and King.

King. These three all together only met in Christ. A great Priest, a great Prophet, and a great King, above all others, and after all others; he abides a Priest for ever, *Psal.* 110.4. a Prophet for ever, *Mat.* 28. 20. and a King for ever, *Dan.* 2. 44.

Of these Offices I shall treat severally, and first of Christ's Priestly Office. *Suidas* relates a notable Story, *That when one of their Priests were dead at* Jerusalem, *the rest of the Priests met to choose another, and when many were nominated, they could not agree in their choice, till at last* * *one of them named* Jesus, *and by a common consent he was chosen Priest.* I put no weight upon this Story, but I shall keep my self within the limits of sacred Scripture. And in handling Christs Priestly Office, I shall represent some distinguishing Properties between the Priesthood of Christ, and the Levitical Priesthood; and then I shall make further inquiry into the parts of Christs Priesthood.

* Τοῦτο οὖν ἀκούσαντες οἱ λοιποὶ ἱερεῖς, συνήντησαν τῷ ψηφίσματι καὶ κοινῇ βουλῇ πᾶσι τοῖς συνελθοῦσιν ἱερεῦσιν ἔδοξεν, ἀντὶ τοῦ τελευτήσαντος ἱερέως τὸν Ἰησοῦν καταστῆσαι. *Suidas in nomine* Ιησοῦς.

1. There are distinguishing Properties between Christs Priesthood, and the Levitical Priesthood.

1. For the distinguishing Properties of Christs Priesthood.

1 Christ is a real Priest.

1. Christ is a real Priest, and his Priesthood a real Priesthood; The Levitical Priests

Prieſts were Typical, and their Prieſthood Typical. All their Sacrifices and Ceremonial Obſervations, were Types and Shadows of Chriſt to come; ſo that at Chriſts coming, the Shadows vaniſhed. Prieſts under the Law (as the Apoſtle obſerves) *ſerve unto the Example and Shadow of Heavenly things.* The Ceremonies of the Law were ſignificative, and prefigured Chriſt, and his Graces. Now ſeeing Chriſt is already come, for any of their own heads (as the Pope doth) to introduce Levitical Ceremonies, this is to prefer *Moſes* before Chriſt. A Learned and judicious * Prelate fully declares his mind, in this Corollary. *They* (*ſaith he*) *that force Chriſtians to Judaical Ceremonies, do exerciſe Tyranny upon the People of God, and do as it were require Tribute of the Dead, for Dead Men are not more freed from the Command of Magiſtrates, than Chriſtians from the Law of* Moſes. Heb. 8. 5. * *Qui Chriſtianos adigunt ad Ceremonias Judaicas, tyrannidem exercent in populum Dei, & quaſi à mortuis tributa exigunt. Non enim mortui magis liberi à Magiſtratuum imperio, quàm Chriſtiani à lege Moſis.* Davenant in Col. 2. 1.

2. Chriſt is an Holy Prieſt, without Blemiſh; without Defilement: All the Sacrifices of the Law were to be without Blemiſh, nothing polluted, nothing defective ought to be offered unto the Lord; the Prieſt was to have no Corporal Blemiſh, 2. Chriſt is an Holy Prieſt.

mish, all these were Types of the Holiness of Christ. Christ was *Holy, Harmless, Undefiled, separate from Sinners.* Christ was made Sin, 2 *Cor.*5.21. that was by * imputation only. There was never any guile found in his Mouth: None of his Enemies could ever yet convince him of the least Sin. But as for Levitical Priests they were Sinners, and offered *first for their own Sins, then for the Sins of the People.* But Christ offered up himself for our Sins only, and not for any of his own Sins, because (though he was not free from Infirmities, yet) he was free from all Sins whatsoever.

Heb.7.26. * *Christus summus peccator, non quod ipse commiserit peccata, sed quod ea à nobis susceperit in corpus suum.* Luth. loc. com. p. 35,36.

Heb.7.27.

3. Christ is an unchangeable Priest.

3. Christ is an unchangable Priest, for he was made not after the Law of a Carnal Commandment, but after the Power of an *endless life, *Heb.*7.16. Levitical Priests changed; *Eleazar* Succeeded *Aaron*; although the Priesthood continued long, yet the Priests dyed, and the Office was transferred upon others, but the Priesthood of Christ was unchangable, *Heb.* 7.24.

* *Cum vitam æternam vocat ἀδιάλυτον, tacite præsentis vitæ lubricitatem nobis subjicit. Est κρόνος, in horas & momenta dissolvitur morbis & morte, quando anima & Corporis nexus abrumpitur, & corpus in terram unde sumptum fuerat resolvitur. At vita Christi, quâ tum ipse beatus fruitur in cœlis, tum suos donabit in æternum, est ἀδιάλυτος.* Pareus in loc.

4. Christ was chosen a Priest of the Tribe of *Judah.*

4. Christ was chosen a Priest of the Tribe of *Judah* and not of the Tribe of *Levi.* And this (as an eminently learned

ed *Writer observes) *was to shew that he was no Successor of* Aaron, *but rather was to abolish all the Ceremonial Services and Offices.* The Apostle gives abundant Testimony, Heb. 7. 14. * *For it is evident that our Lord sprung out of* Judah, *of which Tribe* Moses *spake nothing concerning Priesthood.*

* Dr. *Usher* A.B. of *Armagh's* Sum and Substance of Christian Religion. p. 168.

* *Messiam oriturum à Judâ docuerat* Moses, *Messiam autem illum Sacerdotem futurum multis post Mosis obitum seculis docuit* David. Cameron.

5. Christ was made a Priest by an Oath, and so were not Levitical Priests. Heb. 7. 21. *Those Priests were made without an Oath, but this with an Oath.* Christ was anointed a Priest and consecrated by an Oath, to signifie the unchangableness of his Priesthood.

5. Christ was made Priest by an Oath.

6. Christ is the only Priest: The Law admitted Plurality of Priests, Christ is the only High-Priest, the only Sacrificer, the only Mediator. The Apostle makes a great difference between Christ and the Priests under the Law, Heb. 7. 23, 24. *And they truely were many Priests, because they were not suffered to continue by reason of Death, but this Man because he continueth ever, hath an unchangeable Priesthood.*

6. Christ is the only Priest.

7. And Lastly, Christ is an Eternal Priest. The Apostle repeats, *Heb.* 7. 21. what was long before declared, *Psal.* 110.

7. Christ is an Eternal Priest.

4. *The*

4. *The Lord ſware and will not repent: Thou art a Prieſt for ever, after the order of* Melchiſedeck. Other Prieſts dyed and ſaw Corruption: But Chriſt ever liveth, and for ever executes his Prieſtly Office. The vertue of Chriſts Prieſthood began with the firſt Sinner, and continues to the laſt. *Chriſt was the Lamb, ſlain from the beginning of the World,* Rev. 13. 8. and the vertue and efficacy of Chriſts Prieſthood laſts to all Eternity. Chriſt admits of no Suceſſion, nor Change, as Levitical Prieſts did. Hence we may conclude: That the Popiſh Prieſthood of *Rome,* ſo much contended for, may be eaſily overthrown: For they are not of the Tribe of *Judah,* and ſo cannot be accounted our Saviours Succeſſors, neither are they confirmed by an Oath for perpetuity, likewiſe they are Mortal and dye, and they are Unholy and Polluted, and therefore have no reſemblance or ſimilitude unto the Prieſthood of Chriſt.

The vertue of Chriſts Blood goes backward as high as *Adam.* He was foreordain'd before the Foundation of the World, 2 *Tim.* 1. 9. It goeth downward to the end of the World: He muſt raign till all be put under his feet, and he muſt raiſe up all by the power and vertue of his Victory over Death, *Joh.* 5. 26, 29. Biſhop *Reynolds* on *Pſal.* 110. Verſe 4. Page 538. fol.

SECT.

SECT. II.

Of the Parts of Christ's Priestly Office, and first of his Satisfaction.

HAving set down these forementioned distinguishing Properties, I come now to discourse of the Parts of Christs Priestly Office, and they are two, *viz.* His Satisfaction and Intercession.

1. For Christs Satisfaction, He is said to be a *Propitiation*, a *Ransome*, and the *price of our Redemption.* He is not only a Priest, but *an Altar and a Sacrifice.* The Burnt-offering, Trespass-offering, Sin-offering, Scape-Goat, Dead Bird: all these mention'd in the Book of *Leviticus*, related to Christ, who alone made satisfaction for the Sins of his People. 1. Christ's Satisfaction. Rom. 3. 25. Matt. 20. 28. 1 Tim. 2. 6. Heb. 13. 10, 12.

Now this satisfaction is made up of two kinds of Obedience, *viz.* Active and Passive.

1. For Christs Active Obedience. He fulfill'd to a Tittle, all that the Law required. Christ was made under the Law, and became obedient to the Law of Circumcision, he came not to destroy, but to fulfil it. The Law required exact and perfect Obedience. It will not abate a Tittle, but curseth all the Transgressors of 1. Christ's Active Obedience.

of it. Now Christ by his Perfect Obedience, performed whatever the Law required. No meer Man could ever keep the Covenant of Works; Christ alone who was God and Man, fulfilled the whole Law. Christ pleased the Father in every thing. He is the *Beloved Son in whom he is well-pleased.* This the Apostle fully clears, Rom.8.3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh.* And the Reason is added, *v.4. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.* The meaning is not, that the Law was weak in it self, but through our default: The Law pointed at our disease, but could not heal it. But Christ took Flesh upon him, and he by Offering himself a Sacrifice expiated for Sin, and by his Death, was the Death of Sin: And thus the Law is fulfill'd, which requires perfect Righteousness and perfect Obedience; And only they have interest in this great Priviledge, who are not Carnal but Spiritual, whose Walks are not after the Law of their own Lusts, but after the Law of the Spirit of Life. Here's a discriminating Note, —*Who walk not after the Flesh but after the Spirit.* A Learned

Matt.3. 17.

ned * Expositor writes appositely to this Sense, *the Righteousness and Justification of the Law consists in this, that by a through Conformity with the Law, we may be accounted Righteous and Unblameable before God. That cannot be obtained whilest Sin Liveth and Reigns: but Sin being Condemned in the Flesh of Christ, and the Law it self approving of this Condemnation, by the full Conformity of Christ our Head with the Law; we are accounted Righteous and Unblameable in our Head, even by the Testimony of the Law; nor in this only, but that the Members may be conformable unto the Head, from him flows the Spirit of Regeneration, which in us perfects the justification of the Law. The same so regenerates us, that we take delight in the Law of God: And the Reliquas of Sin in the Flesh, he doth by Degrees abolish; that so at length we may be acknowledged by the Law it self, without Blot or Spot.* Thus far that Judicious Author: And thus it evidently appears, that Christ hath made satisfaction to Divine Justice, by his Active Obedience in fulfilling the Covenant of

* *Jus justitia, justificatio legis, in eo consistit, ut per omnia eadem cum lege conformitatem justi atq; inculpati habeamur coram Deo: id obtineri non potuit, dum peccatum vivoret ac regnaret, sed damnato in carne Christi peccato, atque ipsa lege damnatione hanc approbante per plenariam Christi capitis nostri cum lege conformitatem, Justi atque inculpati in eodem capite fatente lege habemur: nec hoc tantùm, sed ut membra capiti sint conformia, fluat ex eo in nos spiritus Regenerationis, qui in nobis quique ipsis justificationem Legis perficiat. Is nos ita regeneret, ut mente nostrâ, Legi Dei delectemur; Quodque in carne reliquum est peccati, ita paulatim abolet, ut tandem sine maculâ aut labe ab ipsâ lege simus agnoscendi.* L. de Dieu in Rom. 8. 4.

Works, and yielding perfect Obedience to the whole Law.

2. Christs Passive Obedience.

2. Let's consider Christs Passive Obedience in suffering the Wrath of God due to Man, upon the Cross. Many are the degrees of Christs Humiliation, as by taking Flesh upon him, as it were Uniting a clod of Earth unto his Divine Nature, and by suffering Contempt, Ignominy, and Reproach in the World, by taking upon him Humane Infirmities, of Weariness, Thirst, Hunger, &c. But the highest degree of Christ's Humiliation, (whereunto we purpose to speak) was the Death of the Cross, which was the Signal Obedience of Christ, as the Apostle expresseth it, Phil. 2. 8. *He humbled himself and became obedient unto Death, even the* Death of the Cross. There's a Gradation in the Words: *Christ humbled himself*, that was much, and *became obedient unto Death*, that was more, but to become *obedient, even to the Death of the Cross*, that was most of all, even beyond all degrees of Comparison: For Christ to yield up himself to Crucifixion, was a kind of Humiliation more than Superlative.

For a more full Discourse of the Passive Obedience of Christ, let us consider,

1. The Fore-runners of his Passion.
2. The Passion it self.

3. The

3. The Conſequents thereof.

From theſe Particulars the Prehemi-nence and Exaltation of Chriſt, will moſt evidently be Demonſtrated.

SECT. III.

Of the Fore-runners of Chriſts Paſſion.

1. FOr the Fore-runners of Chriſts Paſſion. 1. The Fore-ſuffe-rers of Chriſts Paſſion.

1. Chriſt was Betrayed by *Judas* with an Hypocritical Kiſs, *Matt.* 26. 49. *Judas* one of the Twelve Diſciples, was one that did eat at Chriſt's Table, and ſaw his Miracles, and was Commiſſionated by Chriſt to Preach the Goſpel; even *Judas* a Diſciple, Betrayed his Lord and Maſter. 1. Chriſt was Betrayed.

2. Chriſt the Lord of Life was Arraigned before *Pontius Pilate* an Heathen Judge. 2. He was Arraigned.

3. Falſe Witneſſes were Suborned to Accuſe him. Their Accuſations are no leſs than Blaſphemy and Treaſon; by the one to Condemn him in the Civil Court, by the other in the Eccleſiaſtical Court. The Blaſphemy that they charge him with was, in that he ſaid, that he was Chriſt the Son of the Bleſſed, *Mark*, 14. 61. *Jo.* 19. 7. The Treaſon they Accuſed him of, 3. Falſe Witneſſes Depoſed.

was, that he made himself a King, *Joh.* 19. 12.

4. His Disciples deserted him.

4. His Disciples deserted him. *Peter* himself followed afar off, and as soon as he was Assaulted he was Conquered, by denying his Lord and Master, and adding Perjury to his denial.

5. Consider his Sorrow, earnestness in Prayer, and Sweating of Blood.

5. Consider his great Sorrow, and earnestness in Prayer, and Sweating of Blood, Matt. 26. 38, 39. *Then saith he unto them, My Soul is exceeding sorrowful even unto Death, tarry ye here, and watch with me. And he went a little farther and fell on his Face, and prayed, saying, Father if it be possible, let this Cup pass from me. Nevertheless not as I will, but as thou wilt*; As if he should say, Father, thou couldst, (if it pleased thee) grant an absolute pardon, without any satisfaction, but this way of satisfaction will only please thee: Thou wilt have my Blood shed, and without shedding of Blood there is no Remission: I am here ready willingly to lay down my Life, I have took a body for that purpose, that I may perform Obedience to thy Will. The Apostle *Heb.* 10. *v.* 5, 6, 7. quotes the 40th *Psal. v.* 6, 7, 8. *When he cometh into the World he saith, Sacrifice and Offerings thou wouldst not, but a body hast thou prepared me: In Burnt-Offerings, and Sacrifice for Sin thou hadst no pleasure, then said*

A

ſaid I, Loe, I come (in the volume of thy Book, it is written of me) to do thy Will, O God. The rendring of theſe Words compar'd with the Pſalmiſt, differ eſpecially in one Expreſſion, *viz. Mine Ear haſt thou opened*, or digged. It's the Obſervation of a Learned * Expoſitor, That mine Ears haſt thou digged open or pierced (i.e) *Thou haſt made me obedient to thy Voice, ſo the* Chaldee *explains it, thou haſt digged open mine Ears to hearken unto thy Commandments, or mine Ears haſt thou bored as thy Servant for ever, according to the Law,* Exod. 21.6. *The* Greek *Interpreters to make the Sence plainer, ſay, But a body haſt thou fitted to me: Meaning that his body was ordained, and fitted to be a Sacrifice for the Sins of the World, when the other Legal Sacrifice was refuſed, as unprofitable.*

* Ainſworth in Pſal 40.6. *Eſt obſervandum, quod plurali numero utens auresdicit, non aurem. Nam ſervo una tantum auris perforatur ſubula, ſibi dicit utramq; perforari, quia intelligit ſe obſtringi non tantùm ad externum obſequium, ut ſervi in hoc populo, ſed ad interiorem cultum; et quidem præſtare illi obſequia non poſſumus, niſi divinitus nobis aures perforentur.* Mollerus in loc.

His earneſtneſs in Prayer is ſet down by the Evangeliſt, *Luke* 22.44. And being in an Agony he Prayed more earneſtly. * The Word in the Original is Emphatical, Chriſt was in an Agony, which was

* ἐκτενέστερον. *augeſcente dolore intendebat vim precationis, geſtu quoque id ipſum exprimens, nam ante genu flexerat, nunc toto Corpore in terram procumbit.* Grot. *Inſtabat; incubuit; magno ſtudio urſit. Hinc innuitur Commotio, Perſeverantia, Velocitas, Studium, Diligentia.* L. de Dieu.

the difficulteſt of all Combats; Martyrs ſtrove with the Terrors of Death, but Chriſt ſtrove with the Wrath of God, becauſe he bare the Burthen of our Sins. O! How ſtrong muſt that Back be, that muſt bear the Burthen of all his Peoples Sins! Even all thoſe whom he Juſtified by his Blood, and Sanctifyed by his Spirit.

Next followeth his Bloody Sweat, Luk. 22.44. *His* † *Sweat was as it were great drops of Blood, falling down to the ground.* Conſider the Seaſon of the Year, they who were within doors were glad to keep cloſe to the Fire, and they that were without Doors made haſt to get within. To ſee one in an extream cold day, ſweat, was much, but to ſee one ſweat Blood, not little drops, but clodded, congealed Blood, which brake through his Garments, and trickled down to the very ground: This is matter of Wonder and Aſtoniſhment.

† ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, Magnus anger, Gutta. Janſen. *Non dicit ſimpliciter guttas ſanguinis ſudâſſe, ſed quaſi grumos concreti terrore ſanguinis, & propterea addidit particulam ὡσεὶ ad leniendum id quod dixerat.* Steph. Theſ.

6. Conſider the releaſing of *Barabbas*, a Notorious Thief and Murtherer, and Condemning of Jeſus, an Innocent Perſon, to gratifie the People in Releaſing a Priſoner, (according to Cuſtome, whom they deſired) *Pilate* acquitted a moſt infamous Perſon, and delivered Chriſt the moſt

6. Conſider the releaſing of *Barabbas*.

most Just and Holy one to their Will, to be Scourged and Crucified.

I have heard (and since read it Printed) a Passion Sermon * of an Eloquent Orator, thus expressing himself. —*What* Barabbas? *One that Cured your Blind, or Healed your Halt and Lame? No, one whose Violence maimed them, and by the Frequency of his Injuries, occasionally increased the Number, perhaps of those Miracles, which Jesus wrought. Did* Barabbas *purge the Temple of Thieves? Or make it their Den? Did he cast out Devils? Or do Acts by the Instigation of the Prince of them,* &c.

* Mr. *William Carthwright* Student of Christ-Church Oxon, p. 10, 11.

Before Christ's greatest Passion on the Cross, he was in Scorn, hurried from place to place, from Person to Person, from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, and thence remanded with Contempt and Ignominy. To make use of the *Rhetorick* of the fore-cited Learned * Author. *Cruelty walking the Circle, and Impiety (if ever) now treading the Ring: His Apprehending joyn'd to his Agony, and his Accusation to his Apprehending, and his Condemnation to that: Then his Condemnation received by Irrision, Irrision by Stripes, Stripes by Crowning with Thorns.* So far he: Add hereunto, Scourging, putting on a Purple Robe, and Reed in his

* *Id.* p. 16.

hand, an Emblem (as they supposed) of his Brittle and Feeble Government. All the Men and Devils combin'd to put forth their Malice and Mischief to the height. They prepared Spittle for his Face: Blindfolding for his Eyes: Nails for his Hands and Feet, a Whip for his Back: Thorns for his Head, and a Cross for his Shoulders. They laid an Heavy Cross upon him to crush the Thorns into his Harrowed Head, and crush out the bruised blood into his Furrowed Back. So that Prophecy, which* *Calvin* applyeth to the Church, may be applyed to Christ, which the Psalmist mentions, Psal. 129. 3. *The Plowers Plowed upon my Back: They made long their Furrows.*

* *His verbis ad vivum exprimit dorso Ecclesiæ semper infixam fuisse Crucem, quid longè & latè ipsam proscinderet.* Calv. *Terra nisi aretur & subigatur, nihil profert nisi sentes & spinas. Sic cor humanum extra Crucem, est securum & indulget vitiis.* Mollerus.

But alas! What with Scourging, Buffeting, and Crowning with Thorns crusht into his Head, (O dreadful exquisite Pain!) and what with Watching and Fasting, Christ was not able to carry his Cross. Though he bare it a while, yet afterwards they compelled *Simon* a Man of *Cyrene* a Stranger, to bear his Cross. The *Jews* out of a Superstitious Devotion, durst neither touch the Cross, nor adventure to come into the Judgment Hall, no nor afterwards

terwards to put *Judas* his 30 pieces which he reſtored back, into the Treaſury: Becauſe they would not defile themſelves, therefore they would not go into the Judgment-Hall; and becauſe they would not keep in their Treaſury the price of Blood, they converted it to another uſe: *viz.* To buy a Field to bury Strangers in: Which was call'd *Aceldama*.

How deſperate was their * Hypocriſy, conſidering they made not the leaſt Scruple at all, to embrue their hands in the Innocent Blood of Chriſt?

* *Qualis hæc innocentiæ Simulatio, pecuniam ſanguinis non mittere in Arcam, & ipſum ſanguinem mittere in Conſcientiam?* Aug.

SECT. IV.

Of Chriſts Paſſion.

NOw in the ſecond place we come to the Paſſion it ſelf, and this was the Death of the Croſs, a Puniſhment never uſed among the *Jews*. For we read only of four kinds of Death, which were in uſe amongſt them, viz. *Strangling*, *Stoning*, *Fire* and *Sword*. None of theſe the *Jews* thought bad enough to inflict on Chriſt: Therefore they have recourſe unto the Gentiles

Gentiles their Enemies, to whom they were now under vassallage, and they borrow from them, that horrid, cruel Death of Crucifixion. *Pilate* bad them judge him according to their Law. The *Jews* therefore said unto him, *It is not lawful for us, to put any Man to Death, That the Saying of Jesus, might be fulfilled, which he spake signifying what Death he should die.* This Death was accounted afterwards so ignominious and cruel, that Christian Emperours caused it altogether to be laid aside. * And Heathens likewise did utterly abhor the greatness of the Cruelty as beyond Expression and Apprehension.

Joh. 18. 31, 32.

* *Facinus est vincire civem Romanum, Scelus verberare, prope Parricidium necare: Quid dicam? In Crucem tollere?* Cic.

To aggravate the height of the *Jews* Malice, and the greatness of their Cruelty, We are to consider in this Death of Crucifixion, three things, *viz.* Shame, Pain, and a Curse.

1. The Shame of the Cross.

1. For Shame: If one Death was more shameful than another, that was devised for Christ to suffer: He was Crucified Naked. Even as Naked as he came into the World. I heard above 25 Years since a most Reverend and most Learned * Prelate thus express himself: *Christ* (saith he) *was Crucified Naked: Believe not your Painters,*

* Dr. *Usher* A. B. of *Armagh*.

they

they teach nothing that is good. Thus was Christ exposed to the publick view of all Beholders. And what shame he endured was long before Prophesyed of, *Isai.* 50.6. *I gave my Back to the Smiters, and my Cheeks to them that pluckt off my Hair.* I hid not my Face from Shame and Spitting. They would not let Christ Suffer within their Walls, but *he Suffered without the Gate.* Heb. 13. 12. But notwithstanding Contradictions, Mockings, Revilings and a Shameful Death, Yet *he despised the Shame, and is set down at the Right Hand of God.* Heb. 12. 2.

2. Consider the Pain of Crucifixion. 2. The Pain of the Cross. Such as have seen any stretcht out upon a Rack, may in some Measure, (though not sufficiently) conceive the great exquisite Pain of Extension to the utmost on a Cross Beam. The 27th of *Matthew*, is a Commentary upon *Psal.* 22. Wherein read *v.* 14, 15, 16, 17. *I am poured out like Water, and all my Bones are out of joynt. My Heart is like Wax, it is melted in the midst of my Bowels. My Strength is dryed up like a Potsheard, and my Tongue cleaves to my Jaws, and thou hast brought me into the Dust of Death. For Dogs have compassed me, the Assembly of the Wicked have enclosed me, they pierced my Hands and my Feet, I may tell all my Bones, they look and stare upon me;* The 70 read (*pierced*) ὤρυξαν they have digged.

digged. The Hands and Feet were fastned and nailed to the Wood. The nails (which were great Spikes) were driven into the Palms of the hand, and both his feet, where the Pain was sharpest and the Sense acutest.

Matth. 27. 46. Mark 15. 25. Thus our Saviour hung by his bare Body upon the Cross, as upon a Rack, six Hours by the Clock, all the while in extremity of Torment. It was not with Christ as with others, whose Sense the greatness of the Torment blunteth, according to that usual Maxim, *Excellens sensibile corrumpit Sensum*: But from the first to the last, Christ was in perfect Sense: Notwithstanding the height of Rage and Fury, which the *Jews* put forth to the utmost, no Man could take away his Life till he voluntarily Resigned it. And therefore *Joh.* 19.30. Christ said Τετέλεσται, *It is finished, And he bowed his Head, and gave up the Ghost.* And Matth. 27.50. *Jesus when he had cryed again* * *with a loud voice, yielded up the Ghost.* This is called *Strong crying*, Heb. 5.7. Others that were

* *Hoc ipsum mirum, parumq; ex communi hominum more, statim à magno Clamore emori.* Erasm.

Palam ostendit, se mori non violentèr, quasi nequiret se ipse diutiùs in vitâ servare, sed propriâ voluntate. Nam qui moribundus valuit Clamorem edere ingentem, valuit & à morte se servare. Impossibils est enim è Clamore valido statim quis moriatur, si quidem morte lentâ interficiatur; Nam qui subito conficiatur gladio, nihil mirum clamare simul & mori. Lucas Pfingen.

Cruci-

Crucified, could not utter a Word, or ſcarce expreſs a groan, being ſo grievouſly tormented: But Chriſt was as ſtrong at laſt, as at firſt, and never cryed he ſtronger and louder, than when he gave up the Ghoſt.

Add hereunto the Suffering of Chriſt in every Senſe. His Eyes which before were Blind-folded, are now Opened, to ſee their inſolent ſcornful Geſtures of wagging their Heads, and deriding of him. His Ears heard their Blaſphemies, Inſultations, Revilings and Contumelious Speeches. His Taſt was afflicted with Gall and Vinegar. His Smelling was afflicted from the place *Golgotha*, a noiſome loathſome naſty Dung-hill. His Feeling grievouſly ſuffers, by the Nails extenſion, and the acuteneſs and Sharpneſs of the Senſe. —Theſe are ſad Stories, but for our ſingular Conſolation. Chriſt Suffered, and we reap the benefit of his Sufferings. By Chriſt's Stripes, Wounds, and Sufferings we are Healed: By his Croſs we are Reconciled to the Father. In his Sorrows are our Comforts: In his Sufferings conſiſts our Salvation, and in his Croſs our Triumph.

3. Conſider the Curſe denounced againſt this kind of Death. Of all others, and above all other kinds of Death, a Legal Curſe

3. The Curſe of the Croſs.

Curse was put upon this, as may appear by comparing *Deut.* 21. 23. with *Gal.* 3. 13. *Christ hath Redeemed us from the Curse of the Law, being made a Curse for us; for it is Written, Cursed is every one that hangeth upon a Tree.* So that Envy and Malice raised to the height, set the *Jews* a-work to cry *Crucify him, Crucify him.* O Cursed Death! but the Curse they intended, produced the greatest Blessing that ever was, (I mean the vertue of Christ's Cross) to all true Believers; for hereby a perfect Reconciliation was wrought. Eph. 2. 15. *Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, one new Man, so making peace, and that he might Reconcile both unto God in one Body by the Cross, having slain the Enmity thereby.* By the Law of Commandments contained in Ordinances, are Ceremonial Institutions to be understood under the Levitical Pædagogy. Christ being made a Sacrifice, abolished all those Sacrifices of Beasts: And this Christ accomplished on the Cross, working a perfect Reconciliation between God and Man. And though the Execution of the great work was performed on the Cross, yet about this Reconciliation, there were Transactions between God the Father, and God the Son

Col. 1. 20.

from

from all Eternity (as the Apostle declares) 2 Cor. 5. 18, 19. *And hath given unto us, the Ministry of Reconciliation*, (i.e.) the Gospel. And what is the Substance of this Evangelical Ministry? It is set down v. 19. to wit, *That God was in Christ, reconciling the World unto himself.*

This is that which administers cause of Glory and rejoycing to the Apostle, *Gal.* 6. 14. *God forbid, that I should glory save in the Cross of our Lord Jesus Christ.*

SECT. V.

Of the Consequents of Christs Passion.

HAving treated of the Passion it self; let's consider some Remarkable Particulars concerning the Consequents of his Passion: And these evidently declare the dignity and honour of Christ. This shall be represented in these ensuing Particulars.

1. There was darkness over the whole Face of the Earth, *Matth.* 27. 45. Partial Eclipses are frequent, but such an Universal Eclipse (as that was) was never known before nor since Christs Passion. The Sun to shew a dislike of such an horrid Act, withdrew its light. *A natural Eclipse it could not be,*

1. There was an Universal Darkness over the whole Earth.

be, * *some think, it being so Total, so general, and the Moon being now in the full, and so of necessity the Body of the Moon, (which useth to Eclipse the Sun, by its interposition and being between us and the Sun) must be opposite unto, and distant from the Sun, the Diametrical breadth of the Hemisphere, the full Moon rising at the Sun-setting.* Many were astonished at this Universal Eclipse. *Allophanes* is reported to have been at this time in *Heliopolis*, who when he saw this Eclipse, said, *They were changes of the Divine Works.* *Dionysius* the *Areopagite*, is reported to say, Either the Deity suffereth or hath Sympathy with that which suffereth.

* *Annotat.* of English Divines, on *Matth.* 27.45.

θεῖον ἀμοιβαὶ πραγμάτων. ἤτοι θεῖον πάσχει, ἢ τῷ πάσχοντι συμπάσχει.

2. The Veil of the Temple was rent, and this was to shew,

2. The Veil of the Temple was rent. *Matth.* 27. 51.

1. That Christ opened the way to the Holiest, *Heb.* 10.20.

2. To shew that the Ceremonial Law was abolished by the Death of Christ. *Heb.* 9.8,9.

3. To shew that the Partition Wall was broken down, and Gentiles were Partakers of the benefit of Christs Blood, *Eph.* 2.14.

4. To shew that the Veil of our Sins was Cancelled, *Col.* 2.13,14.

5. To shew that the Veil of Ignorance was taken away in the Law, 2 *Cor.* 3.13.

A

A third Consequent of Christs Passion was an Earthquake. It was an Universal Earthquake. 3. An Earthquake.

We read of the trembling of the Earth, *Psal.*114.7. It's a Sign of Gods Wrath for Sin, Psal.18.7. *Then the Earth shook and trembled, the Foundation also of the Hills moved, and were shaken, because he was wroth.* The Earth shaked and trembled to bear such Vile Wretches, who embrued their hands in the Blood of Jesus Christ. The Earthquake signified Gods incensed anger and great wrath against the *Jews*, and the displeasure of the Divine Majesty of Christ, for an Earthquake sets forth the great Power of God, Psal.114.7. *Tremble thou Earth at the presence of the Lord, at the presence of the God of* Jacob.

Verissimum est apud Prophetas, terræ motus alibi rerum Mutationem, alibi Dei Majestatem significare, sed hic apertior est ea significatio, quæ pariter à Judæis, & Gentibus aliis poterat intelligi, iræ scilicet Divinæ ob hominum scelera. Grot. in Matth. 27.51.

4. The Rocks rent: though the Hearts of the *Jews* were not rent, yet the Rocks did rend, and in such a manner, as Historians have reported, as never was the like seen: Such a way were the Rocks rent, as no Wit of Man could invent the like way of rending them. 4. The Rocks rent.

5. The Graves were opened, and many Bodies of Saints, which slept, arose, *Matth.* 27. 5. The Graves were opened.

Qui è Sepulchris surgebant, resurgebant morituro Domino, ac mortis ejus vi. Heinsius.

27.53. But though here's mention made of the Saints Resurrection before Christs Resurrection, yet it's evident, that Christ rose before them. *v.* 53. it's said, *They came out of their Graves, after Christs Resurrection.* For by Christs Resurrection they were raised. *Christ* (as the Apostle saith) *is risen from the Dead, and become the first-fruits of them that slept,* 1 Cor. 15.20. *He is the beginning of the first-born from the dead,* Col.1.19.

6. The Centurion gives a Testimony of Christ.

6. The Centurion having observed what was done, gives this Testimony, *Truely this was the Son of God.* Such Miracles none but a God could do.

7. Christ raised himself by his own Power.

7. Christ raised himself by his own Power. Notwithstanding the strictness of the Watch, and Sealing of the Stone of the Sepulchre, Christ the Lord of Life would not be above three days in the Grave, but caused the Grave to open to the Terror and Amazement of the Keepers.

Quemodo constare poterat fides de eo, quod se dormientibus dicerent?

A notorious Lie (as full of Contradictions as Malice could invent) was invented after Christ was risen, Mat. 28. 13. *Say ye, his Disciples came and stole him away by Night, while we slept.* — How could they tell, if they were asleep, that Christ was took away? What ridiculous, absurd Evasions doth a Malicious Heart invent!

But

But maugre all the Watch and Ward of Souldiers, Christ Triumpht over the Grave, as a Glorious Conquerour. The Apostle fully expresseth the Power of Christs Resurrection, Acts 2. 24. *Whom God hath raised up, having loosed the pain of Death, because it was not possible that he should be holden of it.* Some understand these words as a Metaphor drawn from Child-bearing. Notwithstanding Pains and Sorrows there's a bringing forth: And though Christ suffered himself for a time to be under the Power of the Grave, yet he being the Lord of Life, overcame Death and the Grave.

rent, evenisse? Deinde quâ fiduciâ ausi hoc fuissent homines & inermes, & Piscatores? Si Impostorem Christum ipsi jam intra mentem animis sentiebant, sive pro ipso subirent periculum? Si à Deo missum crederent, quæ religio illos impellebat ad furtum & mendacium? Grot.

Λύσας τὰς ὠδῖνας τοῦ θανάτου. i.e. *Partûs dolorem, cum mors nihil aliud videretur quàm ipsorum Cruciatuum ac dolorum quasi victoria, ac plenum imperium. Christus meritò dicitur, tum demum dolores ipsos lethales ac mortiferos superâsse, cum mortuus mortem vicit, ut in æternum cum suis Deo vivat.* Beza.

And 8thly and lastly, after this Glorious Resurrection followeth a Glorious Ascension. He that was Crucified rose again, and Ascended into Heaven, and there accompanied him the Saints that rose with him, (as it is most probable) we never read of their returning into their Graves again. Now after Christs Ascension the Holy-Ghost was sent: Gifts were given in a plentiful Measure, Eph. 4. 8. *Wherefore he*

8. Christ Ascended into Heaven.

saith, when he ascended up on high, he led Captivity, Captive: And gave gifts unto Men. Both Church Officers and suitable Qualifications for their Offices are the Fruit and Benefits of Christs Ascension, *Eph.* 4. 11, 12. 1 *Cor.* 12. 28.

Put all these Consequents and Wonderful Effects of Christs Passion, *viz.* Universal Darkness, the Renting of the Veil of the Temple, a General Earthquake, the Renting of Rocks, the Rising of Saints out of their Graves, the Centurions Confession, and acknowledgment, *that Christ was the Son of God*, and Christs Resurrection and Ascension, all these particularly and eminently declare the infinite Dignity and Preheminence of Jesus Christ.

And thus having proved the first part of Christs Priestly Office, by making satisfaction to the Father, I come now to the second part of his Priestly Office, by making Intercession. Though the Pains he indured were only for a little time, yet the vertue of his Pains abides unto Eternity. His Sufferings are of infinite Efficacy, Dignity and Value: Christ on Earth in the days of his Humiliation, was full of Bowels of Compassion: He fed a fainting Multitude, healed the Diseased, wept at a Funeral, wept over *Jerusalem*, and on Earth

2. Christ's Intercession.

Earth he pleaded for his People, and interceded to his Father for his own which were given him out of the World. And now Christ is in Heaven, he is full of Bowels, Heb. 4. 15. *For we have not an High-Priest, which cannot be touched with the feeling of our Infirmities: But was in all points, tempted like as we are; yet without Sin.* But when we speak of Infirmities incident to Christ, we must understand such infirmities, as appertain to Mankind in general, as Thirst, Hunger, Weariness, and such like, and not such as are incident unto some Individual as Lameness, Blindness, Deafness, (as intimated before, and shall now be more briefly) much less may we understand any Infirmity, that hath the least tincture of Sin and Pollution. And to declare the Bowels of Christ opened; He executes his Mediators Office now in Heaven, by making Intercession for his Children. And this is an evident Demonstration, that Christ is an absolute and perfect Saviour, because he intercedes for all his Children unto Eternity. As the Apostle fully declares, *Heb. 7. 25. Wherefore he is able also to save them to the utmost, that come unto God by him, seeing he ever liveth to make Intercession for them.* To save to the utmost, is every way a perfect Salvation. Nothing

εἰς τὸ παντελὲς (i.e.) absolutissime.

mè, ita ut nihil ad eam salutem possit amplius desiderari. Beza.

can be added thereunto. And this is evidenced by Christs Intercession. And this is an Eternal Intercession, as long as Christ liveth, and that is for ever. It's a memorable Observation of *Beza.* — *He doth not say that he may offer, for this he did once; but there remains the other part of Christs Priesthood,* viz. *His Intercession, whereby partly by the Eternal vertue of his Sacrifice, he obtains peace for us; partly we in him please the Father, and are heard of him, so long as God is all in all.* Our work is to make inquiry, what this Intercession is, and what benefit we receive thereby.

ἐις τὸ ἐντυγχάνειν, non dicit ut offerat; nam hoc semel fecit: sed superest altera sacerdotii pars, nempe interpellatio, qua partim perenni Sacrificii sui vigore nobis pacem obtinet, partim nos non nisi in ipso placemus, & exaudimur à Patre, quatenus Deus sit omnia in omnibus. Beza.

1. Let's consider what this Intercession is, and that will fall under the Answer to a double Question. *viz. Quid Nominis* and *Quid Rei.*

1. The Name ἐντυγχάνειν.

1. *Quid Nominis.* The Name is ἐντυγχάνειν, and signifies properly to meet one and intercede in a way of Supplication.

2. The Nature of Intercession.

2. For the thing or nature of Intercession, it is by Christs applying his Merits, and presenting the Service of his Children to his Father, as an Advocate and Mediatour interposing for them, and pleading their Cause. This is an ἀνθρωποπάθεια, Condescending to our Capacities, and not to be

be * understood Litterally, as if Christ on bended Knees and with stretched out Hands did intercede, but only he presented his Prayers, Death and Resurrection, as effectual means to obtain Reconciliation with the Father. And in this great work of Intercession, Christ continually imploys himself in Heaven, in the most prevailing Rhetorick; pleading the Cause of all True Believers. Therefore saith the Apostle, Rom. 8. 33. *Who shall lay any thing to the Charge of Gods Elect? It is God that justifieth.* The * Metaphor is borrowed from usual forms of Indictments in Courts, where according to Law a Charge is drawn against the accused party, but now who shall bring any of Christs Members into Question? Let *Satan* and his Instruments do their worst, and lay their Accusations as high as Malice can possibly Invent, yet here's Christ justifying who makes void all Accusations whatsoever.

* *Non cogitandum est supplices genibus, manibus expansis, Patrem deprecari. Sed quia apparet ipse assiduè cum morte & Resurrectione suâ, quæ vice sunt æternæ intercessionis & vivæ orationis efficaciam habent, ut Patrem nobis conciliet atq; exorabilem reddant, meritò dicatur intercere.* Calv. in Loc.

* Ἐγκαλεῖ, *Propriè significat in jus vocare, sed usitatè capitur, pro criminari, per Metonymiam effecti destinati.* Piscat.

1. Wherein this Intercession consisteth.

For a farther Inquiry * wherein this Intercession consists, we are to know,

1. This Intercession is made unto your Father. Christ presenting his merits, doth as it were shew his Wounds, the Print of the Nails in his Side, Hands, and Feet.

* *Primo erat Christus oratione interpretativâ* sc. *exhibendo se & cicatrices suas quas in passione acceptas adhuc servat, & patri ostentat, ac consequenter orat sua merita, suos labores, suas passiones allegando divino conspectui. Secundo propriè Christus quâ homo in cœlo orat pro nobis, proinde ac in terris oravit. Est enim æquè ut hic Advocatus, Mediator, & Pontifex noster, cujus proprium est orare pro populo.* Corn. à Lap.

2. In putting up Prayers in his own Name, and making continual Supplication unto the Father, as a Mediator, and as an Advocate, as an High-Priest interceeding for us at the Throne of Grace. Christ is the great Master of Requests, who prefers the Petitions of his People unto his Father. The High-Priest when he was to make an attonement for the People, *entred into the Holy of Holies*, with Blood and Incense: So Christ our High-Priest in Heaven, presents *his Blood* and the *sweet Incense* of his Prayers, Rev. 8. 2. *And I saw the seven Angels which stood before God, and to them were given seven Trumpets. And another came and stood at the Altar, having a Golden Censer, and much Incense was given to him, that he should offer,* &c. Heb. 9. 12, 23, 24. *Neither by the Blood of Goats and Calves, but by his own Blood he entred*

entred in once into the Holy place, having obtained Eternal Redemption for us. v. 23,24. It was therefore necessary that the patterns of things in the Heavens should be purified with these, but the heavenly things themselves with better Sacrifice than these. For Christ is not entred into the Holy places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us.

Q. Let us inquire into the fruit and benefit of this Intercession.

2. Benefits of this Intercession.

1. We are acquitted from all Adversaries, even from Sin, *Satan*, and the Law; having interest in the Intercession of Christ, we are freed from all Accusations and Condemnations of the greatest Adversaries,* *Rom.*8.34. Who is he that Condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us. Here are four things to acquit all Believers from Condemnation, *viz.* Christs Death, Resurrection, Ascension and Intercession. Christ died to give Life unto his People: He rose again and became the first Fruit of them that slept: Christ Ascended on high, and gave gifts to Men, and he interceeds at the Throne of Grace, presenting his Bloody Sufferings and the vertue of them unto the Father for

1. We are acquitted from all our Adversaries.

* *Qualis est ista intercessio, non oralis sed realis, ex merâ suipsius in cruce oblati repræsentatione. Hinc est quod dicitur comparere coram Deo pro nobis.* D. Tuis. Vindic. l. 1. part 2. Sect. 13.

for a full and compleat satisfaction.

2. Christ by his Intercession teacheth us to Pray.

2. Christ by his Intercession teacheth us to pray, and to make our Intercessions and Supplications unto the Throne of Grace. We of our selves cannot put up one Meritorious Petition, though we might gain the whole World for so doing. For we pray coldly, rawly and indigestedly, with much deadness, disorder, and distraction of Spirit; but these Prayers come not so to God the Father as they are presented by us, for Christ mends them in the carriage, and presents them in his own Name unto the Father, and for his sake alone we obtain acceptance with the Father: Christ interceeds to the Father for us, and his *Spirit helpeth our Infirmities, and maketh intercession for us with Groanings which cannot be uttered.* The Spirit of Christ doth two great works: One is to make intercession for us, and the other is to help us to make intercession for our selves. By the assistance of the Spirit, we can Pray and Sigh and Groan in such prevailing Rhetorick as will obtain acceptance, but without the assistance of the Spirit, we cannot Pray nor express our selves in any acceptable manner.

Rom. 8. 26. *Quasi dicat, cum molestentationis oppressi nescimus orare: ipse spiritus qui in nobis habitat exerit se & orationem in animo excitat.* Bucer in Loc.

3. Through Christs Intercession our duties and works obtain acceptance.

3. Through Christs intercession our Duties and works obtain acceptance. As for

for our selves and our own righteousness we have great cause to confess with the Church, *Isaiah* 64.6. *But we are all as an unclean thing, and all our righteousnesses are as filthy Rags*: But through Christs Reconciliation and acceptance, our works obtain acceptance. Though there be no worth in the work nor in the workers, yet there is through Christ acceptation and imputation, a worthiness accompted of in the sight of God; as *Joshua* was to have his filthy Garments took from him,* *Zech.* 3. 4. So in the best of our duties, there is filthiness, and we stand in continual need of the Inestimable benefit of our Intercessour, who takes away our Pollutions, and not only acquits us from the Guilt of Sin, but cleanseth us from the filth of Sin: He doth purge us as well as pardon us, and sanctifie us by his Spirit, as well as justifie us by his Righteousness: Hence it comes to pass that the services of all such as have interest in Christ are accepted at the Throne of Grace; and though in us there are many weaknesses and Imperfections, yet Sincerity is accepted. And though there are manifold failings in our Duties, yet all are made perfect through the perfect satisfaction of Christ; for he as a surety hath paid our Debt and fully satisfied the Father by doing and suffering

* *Semper in animum sibi revocent verbi divini precones, impositum sibi esse cidarim mundam cui inscriptum sanctitas* Jehovæ: *& proinde ei studeant ipsi, ut & alii idem faciant hortentur sedulo ut sint typi fidelium. Tarnovius* ὑπερεντυγχάνει *habet, quo significat spiritum singulari contentione & studio*

fering all that the Law required. Chriſt is the Beloved Son in whom the Father is well pleaſed, *Mat.*3. ult.

intercedere pro ſanctis. Buceru. in Loc.

Und ſublevat infirmitates noſtras, quaſi dicatur ipſe vicißim nos attollere, ex altera parte, ne ſubeo fatiſcamus. Ut ſenſus ſit, ſicut ſpiritus S. una cum Patre & filio, teſtatur ſpiritui noſtro nos eſſe filios Dei, ſimiliter idem ſpiritus cum iiſdem opitulatur infirmitatibus noſtris. L. de Dieu.

CHAP. V.

Concerning Chriſts Prophetical Office.

SECT. I.

Why Chriſt muſt be a Prophet.

HAving inſiſted largly on Chriſts Sacerdotal Office, I come now to his Prophetical and Regal Office, and I ſhall be more brief in the handling of theſe, not intending a juſt volume of this Argument: only ſo far I may inlarge as may afford good Meaſure full preſt and running over for the further Demonſtration of the Doctrine that I inſiſt upon, viz. *The ineſtimable Dignity of Chriſt.*

In

In the 2d. place it follows that I ſhould treat of Chriſts Prophetical Office, Chriſt is called * *the Prophet*, he was the Doctor of all Doctors, a Doctor that nonpluſt the greateſt Doctors. Chriſt is the *Lawgiver*, Jam. 4. 12. *The Counſeller*, Iſa. 9. 6. The Maſter or *Rabbi*, Matt. 23. 10. He taught with Authority, and by vertue of his Prophetical Office he teacheth the Church all things appertaining to their Salvation. Chriſt reveals the Will of his Father, concerning all the ways and means of Salvation. Chriſt was the principal Author of Prophecy; He had the Gift of Prophecy immediately, he exactly knew his Fathers will, but all other Prophets had the Gift, mediately. They had their Revelations from the Power of the Spirit of Chriſt, their gift was tranſient, and by Intervals, and there were Intermiſſions amongſt them: But Chriſt had a permanent gift of Prophecy abiding in him, without meaſure and limitation.

2. Of Chriſts Prophetical Office.

* Deut. 18. 5. *Chriſtus dicitur Nabi Prophetа: eſt autem Nabi uſu ſcripturæ is qui profunda de Deo, deque rebus divinis diſcerit, qui mentem divinam hominibus aperit: ſæpius etiam de iis uſurpatur, qui futura prædicunt.* Sol. Glaſs. onomat.

For a farther inlargement of theſe Particulars, I ſhall indeavour to reſolve three Inquiries.

1. Why Chriſt muſt be a Prophet.

2. How he differs from all other Prophets.

3. What fruits and benefits accrue unto us by Chriſts Prophetical Office.

1. Why

1. Why Christ must be a Prophet.

1. Why Christ must be a Prophet.

This I shall Answer in a few Reasons.

1. Christ was a Prophet to reveal the Will of God to his Church, and instruct them by his *Word*. Christ received his Message not only from the Mouth of God, *Joh.* 8. 26. but also from the * Bosom of God, *Joh.* 1. 18. Christ was a great Prophet, *Luk.* 7. 16. He was the most eminent of all Prophets, a Prophet to direct all other Prophets, and he was the substance and main end of all their Prophecies.

1. Christ was a Prophet to reveal the Will of God to his Church.

* *In sinu esse est proximum, & infimum esse dicitur de conjugibus inter se.* Grot.

2. Christ was a Prophet to place Ministers in his Church to teach his People. Ministers are of Christs institution, Officers Commissionated by Jesus Christ: They are not a Calling nor an Order of Men of their own appointment running upon their own Heads, and Fancies, (as *Novatus* made himself a Bishop) neither are they of any humane appointment for politick ends and interests. It is true, that by Humane Authority Ministers are permitted *pro hic & nunc* to exercise their Ministerial function in the places where they live, yet their calling is from Christs Institution. And Gifts and Qualifications wherewith they are endowed, are the fruits of Christs Ascension. The Apostle is clear, *Eph.* 4. 11. *And he gave some Apostles, and some Prophets, and some Evangelists,*

2. Christ was a Prophet to place Ministers in his Church.

gelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the Body of Christ. In this Text we observe two sorts of Church-Officers, *viz. Extraordinary* as *Apostles, Prophets, Evangelists*, which were changeable, and for a time only, and afterward ceased; and *ordinary*, as *Pastors and Teachers*, which are standing Officers, and abide to the end of the World: So that maugre all the malitious Oppositions of Men and Devils against the Gospel Ministry, it shall continue: Though it may be laid low, yet it shall never be overthrown, neither shall Christs Ministers be ever laid aside, for Christ hath promised them his presence. And that promise, *Matth.* 28.20.—*Lo, I am with you always, even to the end of the World*, makes more for the Ministery of the Gospel, than all the malice and fury of inveterate implacable Adversaries can make against them.

Doctoris munus fuit verbum Domini fideliter explicare, & velati Scholam Ecclesiasticam regere, ut sincera doctrina dogmatum et verae interpretationes in Ecclesia retinerentur: At pastorum (qui & Episcopi dicebantur 1 Pet. 2. 25.) munus longe latius patebat, nimirum ut verbo & orationi vacarent, et ecclesiam sibi commissam modis omnibus tuerentur; ex quibus etiam satis perspicitur hos duo munera perpetua esse oportere in Ecclesia Dei. Beza.

3. Christ was a Prophet to teach his Church by the inward effectual Teachings and Inspirations of his Spirit. This grand Prophetical work Christ undertook from the beginning of the World, 1 *Pet.* 3. 19. Christ

3. Christ teacheth inwardly.

Chriſt by his Spirit *went and preached unto the Spirits in Priſon.* This is to be underſtood of the old World, who though they were then in Priſon, (*i.e.*) *Hell*, when the Apoſtle wrote this Epiſtle; yet in the days of *Noah* they were alive, and Chriſt by the Miniſtery of *Noah* and others, Preacht unto them, whilſt they were in the Land of the Living. Thoſe abominable Sinners had means of Grace offered unto them: They had the Miniſtery of *Noah*, *Enoch*, *Methuſelah*, and other Patriarchs who warned them of a Deluge coming. And Chriſt by his Spirit Preacht unto them. An antient Father and a modern Divine, both eminent in their times, fully (as I apprehend) expound this Scripture. ——One ſaith——*By Spirits in Priſon, he underſtands the Souls of wicked Men living in the time of* Noah, *ſhut up in their Bodies, as in a certain Priſon, and he ſaith that Chriſt Preacked unto them according to his Divinity, or by inward inſpirations, or by the Tongue of* Noah.——So far that Learned Father. The other ſaith, *that it cannot be doubted, why*

Per Spiritus in Carcere intelligit animas impiorum viventium tempore Noah *corporibus incluſas quaſi carcere quodam, & his prædicaſſe Chriſtum dicit, ſecundum divinitatem, vel per internam inſpirationem, vel per linguam Noe.* Aug. Epiſt. 99. ad Evodium.

Non poteſt dubitari quin hoc referatur ad ea quæ ſequuntur, i.e. ad illud tempus quo Spiritus per os Noæ arcam conſtituendi iram Dei imminentem prædicabat. Nam cui fuerunt immorigeri? Certè illi qui prædicabat, Non poteſt ergo prædicatio iſta ad poſterius aliquod tempus referri. Beza.

this

his may not refer to those things which follow (i.e.) *unto that time wherein the Spirit by the Mouth of* Noah *that made the Ark, Preached the wrath of God hung over their heads. For to whom were they disobedient? Truely to him that Preached; therefore that Preaching cannot be referred to any after time.*—There was no Preaching to them after they were in Hell. All Reproofs and Exhortations then are out of date, for time is past, and the door of hope shut. But now whilst we are on this side the Grave, the Spirit of Christ moves, wooes and entreats us to make our peace with God. Christ sends his Ambassadors to beseech us *to be reconciled unto God.* Now we are called *to seek the Lord whilst he may be found, now to call upon him while he is near.* And thus you have the Reasons why Christ must be a Prophet. 2 Cor. 5. 20. Isa. 55. 6.

SECT. II.

How Christ differs from other Prophets.

A Second Inquiry is, how Christ differs from all other Prophets? 1 How Christ differs from other Prophets.

A. We read of many Holy Prophets, high

high in the Favour of God, and Honourable Persons; yet in Christ there are these three Singularities above all other Prophets whatsoever, viz. *Holiness, Gifts, and Authority.* Although other Prophets were Holy, and had Gifts and were of Authority, yet the Holiness, Gifts and Authority of Christ infinitely exceeded them all.

1. Christ's Holiness is absolute and perfect.

1. There's in Christ an absolute perfect Holiness without mixture of the least imperfection. Christs Holiness is in himself and from himself, but the Holiness of the Prophets was derivative, they had it infused into them by the Spirit of Christ: And although they were Holy Persons and Honourable Men of God, Anointed and Sanctified for the Discharge of their grand and weighty Office, yet they were not without their sinful Infirmities. We read that *Jeremy* in a great Passion cursed the day of his Birth. *Abraham* a Prophet, through Infirmity, denied his Wife. And *David* a great and eminent Prophet committed those scandalous Sins in the matter of *Uriah*, and *Jonah* a Prophet Fretted and Quarrelled with God himself, and *Moses* a Holy Prophet, whom God highly loved, spake unadvisedly with his Lips at the Waters of *Meribah*, and other Prophets had their failings. But Christ is a Prophet,

phet, who never committed any thing amiss. The Penitent Thief gives a true Testimony of Christ— That he *had done nothing amiss* (i.e.) nothing out of place or order. No guile, no deceit was ever found in Christs Mouth. He challengeth the worst of his Adversaries, *John* 8. 46. *Which* of you *convinceth me of Sin?* Malicous and implacable Enemies are very Eagle-Ey'd, to espy Faults, yet none of them could lay any Sin to the charge of Christ.

Luk. 23. 41. Οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. *Doctissimus* Hesychius ἄτοπα, πονηρὰ, αἰσχρὰ, ἀτοπίαν, αἰσχρότητα καὶ πονηρίαν *interpretatur.* Wallerus, ἄτοποι & πόνηροι *videntur pro iisdem. Hic porro videtur* ἄτοπον *dici quicquid præter officium sit, quod non male videtur indecentis nomine exprimi.* Beza.

2. Christs Gifts are transcendent above all other Prophets: The Gifts in them were like a Drop, in Christ, as the Ocean; in their Gifts was only a measure, in Christ a fulness. The Prophets were anointed and qualified with great Gifts for the discharge of their imployment: But Christ was *anointed with the Oyl of gladness above his fellows*, Heb. 1.9. Christ did not receive Gifts by measure, after such a stint and proportion, but *it pleased the Father that in him should all fulness dwell*, Col. 1.19. All fulness of Wisdom, all fulness of Righteousness, all fulness of Holiness, all fulness of Grace, and all fulness of Glory are in Christ.

2. Christs Gifts are transcendent.

3. Christs Authority is omnipotent.

3. Christs Authority is Omnipotent: We read of the teaching of Christ, far different from that of the Scribes, Matth. 7.29. *For he taught them as one having Authority, and not as the Scribes.* Other Prophets and Teachers laboured all Night, and spent their strength often in vain, yet this comfort they reaped, *that their Judgment was with the Lord, and their Work with God.* Hereupon the Prophet grounds singular comfort from *Isai.* 49. 5. *Though* Israel *be not gathered, yet shall I be glorious in the Eyes of the Lord, and my God shall be my strength.* Here then consists a vast difference between the Authority of Christ and all other Prophets; other Prophets reproved, exhorted and intreated, but Christ commanded obedience, and inabled People to obey his Commandments. The Authority of Christ was incomparable, for what he commanded them to do, he gave them Strength and Ability to perform. Christ perfectly knew his Fathers will, and he commanded and enabled the Hearts of People, to yield ready obedience thereunto; and no other Prophet could attain to so great a perfection.

Is. 49.5. *Sensus est, etiamsi Israel ad meum monitum nolit converti, ego tamen Deo placebo, qui scit me in officio non fuisse cessatorem.* Grotius.

SECT.

SECT. III.

Of the Fruits and Benefits that accrue unto us, by Christs Prophetical Office.

WE are now thirdly to enquire concerning those choice and excellent Fruits, which we reap by Christ's Prophetical Office. Amongst others these two principally I shall insist upon,

3. The Fruits and Benefits of Christ's Prophetical Office.

1. By Vertue of Christ's Prophetical Office, we are fully assured, that we have a sure word of Prophecy to rest and rely upon; we are not left at random to unwritten Traditions, nor to humane Inventions, and devised ways of Men; we are not left to Apocryphal Writings, and uncertain and fallible Dictates, of such Imposers, who magisterially command, and obtrude their own Brain-Fancies, and (as it was applyed to the Pharisees) *teach for Doctrines, the Traditions of Men.* But what Christ teacheth us, is sure and certain, and not left to the pleasure of Men or Angels to change. For we read, Gal. 1. 8. *But though we, or an Angel from Hea-*

1. By Christ's Prophetical Office we are fully assured that we have a sure Word of Prophecy.

Mat. 15. 9. *His verbis asseritur omnis fiducia, quam positam habebant in observantia humanarum traditionum. Nam credebant se Deum colere si illas observassent, & qui eas docebant, præteribant cultum Dei. Deus contra pernegat se hoc pacto coli, & omnem hunc cultum respuit.* Musculus *in loc.*

ven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. And the Apostle tells us of a sure word of Prophecy, 2 Pet. 1. 19. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day-star arise in your Hearts.* This Word of Prophecy is the Gospel of Christ, and it's said to be more sure (*i. e.*) more sure than those Revelations which were not Foundations of Faith, or more especially in regard of the greater credit, which the believing *Jews* gave to the Doctrine of the Apostles, than that of the Prophets of old. The dark place is meant our Hearts, and the Day-Star is Christ; who shining in our Hearts, and illuminating us by his Spirit, scatters away Mists and Darkness.

Vid. Diod. *in loc.*

2. By Vertue of Christ's Prophetical Office we have a divine Unction, or Spiritual Illumination.

2. By vertue of Christ's prophetical Office, we have a divine unction or Spiritual Illumination, whereby the eyes of our Mind are opened, to understand the Mysteries revealed in the Gospel. Christ not only reveals his Will, and declares his Covenant of Grace in his Word, but he teacheth us to understand, believe and obey the same. The Gospel is a Mystery, and only he that is anointed with Eye-Salve from Christ can discern it. The

Gos-

Gospel is a Book sealed, to ignorant carnal Men. Take a natural Man in his best Accomplishments of Nature, yet he neither receives nor perceives the things of the Spirit of God, * 1 *Cor.* 2. 14. A Beast may as soon understand Reason, as a natural Man (whilst he remains so) the saving things of God: Spiritual things are beyond his Ken and beyond his Cognizance. But *a Spiritual Man judgeth all things*, v. 15. He hath his Eyes in his Head, his Senses exercised, an *Unction* whereby *he knoweth all things*, 1 John 2. 20. He knoweth all things necessary to Salvation; for Christ is his Teacher, Christ is that great Prophet who instructeth his Church: the great *Rabbi* and Master, that teacheth as never any Man taught. He is a Counsellor, *Isa.* 6. 9. The Wisdom of the Father; Therefore we must go to Christ for Wisdom: He teacheth us that divine Wisdom that cometh from above. In our Doubts, let us go to Christ for Counsel; In our Distress, let us go to Christ for Comfort: He is both a Counsellor, and a Comforter. And by vertue of Christ's Prophetical Office, we have light in our Understandings. This is Christ's Gift, *Eph.* 5. 14. This was propheſied, *Isa.* 60. 1. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.* This Prophe-

* *Rerum supernaturalium & mysterii evangelici, non esse cognitionem aliquam naturalem, aut naturæ viribus acquisibilem, &c. Vid. Doctorem* Reynoldum, *in conc. cui tit. Animalis homo.*

cy relates to the glorious Light breaking forth, in the days of the Gospel. And this was the end of Christ's coming, *to give light to them that sit in darkness*, Luk. 1.79. *A light to lighten the Gentiles, and the glory of thy people* Israel, *Luke* 2. 32. Hence we obtain renewed Spirits, inlightned Judgments, a Spirit of discerning, to discern between things that differ. These are the Fruits of Christ's prophetical Office. All things necessary for Salvation are taught in the Word of Christ, and by the Spirit of Christ. The Word is a Lamp, and the Spirit directs us in the use thereof. The Spirit worketh by the ministry of the Word. We have no warrant for inward teachings by a Light within us (as some strangely fancy) Thus we may discern, whether that Light which is within them (as they say) be a true or false Light, for if it be true, it borrows its Light from the Lamp of the Sanctuary, even the written Word of God, and accordingly walks. Otherwise that inward pretended Light, which derives not its Light from God's Word, is an *Ignis fatuus*, and will lead the Followers into by-paths and dangerous Ways. Wherefore let's be exhorted to keep close to the Word of God, which is the Gospel of Reconciliation, and the Gospel of our Salvation; and let us be

earnest

earnest Solicitors unto Christ the great Prophet, that he would assist us by his Spirit, to understand his Will, revealed in his Word. Let's go to God for Wisdom and Illumination, James 1. 5. *If any of you lack Wisdom, let him ask it of God, who giveth to all Men liberally, and upbraideth none.* Here are two great encouragements.

1. God is a most liberal Donor, he giveth liberally; though Men expect great Rewards for their Counsel, yet God most liberally giveth Counsel: Men may give good Counsel, but cannot compel them to whom it is given, to take and follow it. But God can open the Eyes and Heart, and direct the Feet, and order and guide the whole Man, and work Obedience.

Ἐμπορίαν μᾶλλον ἢ χάριν ποιοῦσιν. Isocrates.

2. God upbraideth none. It oft times falls out amongst Men, that if they do a Kindness, they upbraid them with it who are the Receivers. But it is not so with God, he doth not exprobrate nor hit us (as we say) in the Teeth, either with present Defects or former Failings. And if Men be constant Suitors to great Persons, they will soon be weary of their Company. But God doth not upbraid his People, notwithstanding their frequent addresses to him. Here then is singular encouragement to make our Applications fre-

frequent and serious, to this great Prophet, our Lord Jesus Christ, that he would take away the Scales of Darkness, and Veil of Ignorance, from our Understandings, and instruct us in his Will, and guide us by his Almighty Counsel, till at length he bring us unto his Glory.

CHAP. VI.

Of Christs Kingly Office.

SECT. I.

Proving that Christ is a King.

HAving before handled the Priestly and Prophetical Offices of Christ, I shall now treat of his Kingly Office. And in this method I shall proceed. 1. To prove Christ to be a King. 2. Lay down Reasons why Christ is a King. 3. To represent our Duty to Christ as our King.

1. To

1. To prove Christ to be a King, there are many Prophecies extant, particularly Psal. 2. 6. *Yet have I set my King upon my holy Hill of Sion.* This plainly declares Christ to be King of his Church. The Prophet *Isaiah* calls him the *Prince of Peace, Isa.* 6. 8. And to distinguish Christ's Government from all other Kings whatsoever, he sets forth the perpetuity of Christ's Government, ver. 7. *Of the increase of his Government and Peace there shall be no end.* Further, I'le cite the same Evangelical Prophet, propheſying of Christ's Regal Government, and the great Security we shall obtain thereby, Isa. 32. 1, 2. *Behold a King shall reign in Righteousness, and Princes shall Rule in Judgment, and a Man shall be as a hiding place from the Wind, and a cover from the Tempest, as Rivers of Water in a dry place, as the Shadow of a great Rock in a weary Land. This King, this Man* is Christ who shall judg righteous Judgment, who shall abundantly secure, protect and preserve his people from the violence of their malicious Adversaries. When *Herod* enquired of the chief Priests and Scribes where Christ should be born, they gave their answer out of the Prophet

1. Christ is proved to be a King by Scripture Prophecies and the accomplishment of them.

Præficerem Regem meum Messiam populo meo Israelitico, ut illi nomine meo imperaret. Vatablus.

Quod si vere dictum fuit de Ezechia, multo magis de Christo, quem optimum ac potius unicum refugium habemus in his procellis, quibus nos agitari necesse est quamdiu in hoc mundo versamur: quoties ergo torremur æstu, sub ejus umbram nos recipere discamus. Calv.

Mi-

Micah c.5.2. *But thou Bethlehem Ephratah, though thou be little among the thousands of* Judah, *yet out of thee shall he come forth unto me, that is to be Ruler over* Israel, *whose goings forth have been from of old, from everlasting.* Upon this Answer given from this Scripture by the chief Priests and Scribes, *Herod* supposed that a King should be born to depose him; therefore he barbarously murdered the young Children. In that Text two things are principally observable.

1. Christ's Incarnation, out of these Words, *Thou Bethlehem* (*i. e.*) out of thee shall Christ come; there Christ was born. Though Christ's Mother and *Joseph* her espoused Husband did not live in *Bethlehem*; yet God by his Providence so ordered it, that *Joseph* and *Mary* came at that time to *Bethlehem*, to be taxed, and there *Mary* brought forth *Christ*. Prophecies of Christ shall not want accomplishment, but many have been already, others shall be fulfilled in their season.

2. Here's evidently set forth Christ's Kingly Office — He is called the *Ruler over Israel*. The People would have made Christ a King, at that time he refused it, and went his way, *John* 6. 15, 16. Christ's Kingdom was Spiritual,

not

not of this World. The People bleſt him as a King, Luk. 19. 38. *Bleſſed be the King that cometh in the Name of the Lord, Peace in Heaven and Glory in the Higheſt.* Chriſt being demanded of *Pilate* whether he was a King, anſwers, John 18. 37. *Thou ſayeſt that I am a King, and for this cauſe came I into the World, that I ſhould bear Witneſs unto the Truth.* Inſomuch as *Pilate* wrote a Title, *Jeſus of* Nazareth, *King of the* Jews. And notwithſtanding the Chief Prieſts importun'd *Pilate* to alter the Title, and Write —*He ſaid I am the King of the* Jews; *Pilate* was peremptorily reſolved againſt all alterations, John 19. 22. *What I have Written I have Written*; he would ſtand to what he had writ, and would not blot any thing out.

Joh. 18. 36. *Hoc dicit Chriſtus refellens læſæ Cæſaris Majeſtatis & affectati Regni criminationem, Regem ſe eſſe profitens, ſimul ac negans, ut qui Rex quidem eſſet, verum eâ gubernationis ratione, quæ prorſus à Regum hujus mundi impe io differat, nempe quæ eſt Eccleſiæ ſuæ Caput.* Beza

SECT.

SECT. II.

Why Christ must be a King.

Sect. 2. Why Christ must be a King.

NOw there are many Reasons to be alledged why Christ must be a King. Three only I shall insist upon.

1. That Christ might appoint Laws and Statutes, which should direct his People, and bind their Consciences to the Obedience of the same. Christ alone is the Lord of our Consciences; what he commands is of absolute Authority, not to be disputed, but obeyed. But as for the Popes Canons and other obtruded Inventions against the Law of Christ, they are of no estimation; only the Law of Christ is authentick, and all other Laws must be in Subserviency and Subordination to the Law of Christ. Wherefore the Pope hath presumptuously invaded Christs Kingly Office, by pretending himself to be the Head of the Church, and Christs Vicar, and so making Laws to bind the Conscience. But Christ is the only Head; he is called ὁ κεφαλὴ, with a demonstrative Article, he and no other is *the Head*, as the Apostle mentions, *Col.* 1.18. And all other

1. Christ is a King to appoint Laws and Statutes.

other Heads and Rulers must yield subjection and Homage unto Christ; they must Reign for Christ, as they Reign by Christ; *Prov.*8.15,16. *By me Kings Reign and Princes decree Justice; By me Princes Rule, and Nobles, even all the Judges of the Earth.*

2. Christ is King to Rule and Govern, and Command Obedience, and keep his Subjects in Obedience to his Laws: But we must know that the Kingdom of Christ is a Spiritual and an Eternal Kingdom.

2. Christ is King to Rule and Govern and Command Obedience to all his Laws.

1. Christs Kingdom is Spiritual.

1. Christs Kingdom is Spiritual, he is King of his Church, and Rules and Governs the Spirits of Men. It was a curious Question of the Apostles, *Acts* 1.6. *Lord wilt thou at this time restore the Kingdom to* Israel? They fancied a Temporal Kingdom and Earthly Preferments; but Christ checks their curiosity in asking, and mistake in fansying outward Dignities and Honours to themselves, by any Temporal Government of Christ. For Christ said unto them, *v.* 7. *It is not for you to know the times and the seasons, which the Father hath put in his own Power.* There are many that oppose Christs Kingly Office: The *Jews* say, Christ shall be an Earthly King, and bring them again into their old Inheritance, the Land of *Canaan*, and settle them there, and bless them with abundance

dance of Earthly Bleſſings. The *Papiſts* deny Chriſts Kingly Office, for they make the Pope Head and Supream Judge in matters of Spiritual Cognizance. And another ſort there are who ſay there ſhall be a Perſonal Reign, and Chriſt ſhall deſtroy all Monarchies, and live Glorioufly on Earth with his Saints. But Chriſt himſelf plainly overthrows theſe Opinions by his own Words, *John* 18.36. *Jeſus anſwered, My Kingdom is not of this World; If my Kingdom were of this World, then would my Servants fight, that I ſhould not be delivered to the* Jews, *but now is my Kingdom not from hence.* Chriſt by his Kingly Authority appointed Church Government, and appointed Church Officers and Church-Cenſures; And that dreadful Sentence of Excommunication rightly given is an Ordinance of Chriſt. Chriſt hath left his Church deſtitute of nothing conducing to the Right Government thereof.

1 Cor. 12. 28.

2. Chriſts Kingdom is eternal, and this is a Kingdom of Glory. All other Kingdoms ſhall have their Periods: But the Kingdom of Chriſt ſhall never have an end. The Kingdom of Chriſt is an everlaſting Kingdom, and *his Dominion is from Generation to Generation*; and this Kingdom is called *the Everlaſting Kingdom of our Lord*

2. Chriſts Kingdom is eternal.

Dan. 4.3. 2 Pet. 1. 11.

Lord and Saviour Jesus Christ: By which Scriptures (not to name any farther Proof) it evidently appears that the Kingdom of Christ lasteth to all Eternity; when all Kings shall yield up their Scepters to Christ, and all earthly Monarchies shall fall, (which I believe will not be till the day of Judgment) Christ shall Reign (though I cannot understand personally on Earth, yet) I believe eternally in the Heavens.

3. Christ is King to Protect, Defend and Preserve his Church from the Violence and Out-rage of Enemies both Corporal and Spiritual. Christ hath promised his Presence to his Church, Matth. 28. 20. *Lo I am with you always even unto the end of the World.* The perpetuity of Christs presence is a preservative from the fury of Enemies: Although Enemies may make Bulworks and raise Batteries against the Church, yet they shall not be able to prevail against her. Christ told *Peter*, Matth. 16. 18. *Thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it. Papists* hence claim an infallibility of *Peters* Chair, and that he was chief Bishop of *Rome*, (which none of them could ever prove to this very day, not so much as he was ever at *Rome*; much less

3. Christ is King to protect, defend and preserve his Church.

chief Bishop there.) But *Ambrose*, *Chrysostome* and others of the Learned Fathers, understand by the *Rock*, not *Peter*'s Person, but the Profession of *Peter*'s Faith; It's said, *Super hanc petram, non super hunc Petrum*, for Christ built his Church upon the Faith, and not upon the Person. Learned Expositors as *Lyra*, *Hugo de Sancto Victore*, *Ferus*, all these, though of the *Romish* Party, expound the Rock to be meant Christ, as a Reverend and eminently Learned Prelate declares. Let the worst of Enemies put forth their rage to the utmost, and in their Malice and Fury endeavour the Destruction of the Church; yet the Church shall prevail against them. The Church is under Persecution, but like a Vine it thrives by bleeding. What's the reason, but because God is the Protector and Defender of his Church, Christ is the King of it? There are many comfortable promises for the preservation of the Church. One is *Isa.*4.5. *Upon all the Glory shall be a defence.*—By the Glory is meant Gods People, for they are his Glory, and are made Partakers of his Glory: God first makes them Glorious, and then accounts them his Glory, and upon them the Lord will be a defence or covering. Another Promise is *Isaiah* 27.2,3. *In that day sing ye unto her a Vineyard of Red Wine,*

Bp. Morton's Appeal. l. 2. Cap. 17.

Diligenter notandum est quia meminimur non aliter gratiæ Dei nos fore participes, quam si ejus imaginem gestemus, ac in nobis relu-

Wine, I the Lord do keep it, I will water it every moment leſt any hurt it, I will keep it Night and Day. There are two things eſpecially prejudicial to a Vineyard: The one is drought and want of Water to refreſh it: The other is a violent breaking in either of Man or Beaſt, to pluck off the Grapes and deſtroy the Branches; againſt both, God promiſeth his Gracious Protection: God waters it and keeps it; his refreſhings and defence are abundant ſecurity. A third Promiſe (to name no more) is *Zech.2.5. For I, ſaith the Lord, will be unto her a Wall of Fire round about, and I will be the Glory in the midſt of her.* Here's a wonderful Protector: A Wall of Fire is ſuch an impregnable defence, as Enemies dare not venture thorough it: And God by his preſence makes his Church Glorious: And not one of theſe Promiſes but have partly already, and ſhall further be accompliſhed in the days of the Goſpel: Witneſs all Ages wherein the Church hath ſuffered Perſecution, and notwithſtanding Fire and Sword, the Goſpel hath flouriſhed and the Church prevailed. Thoſe famous *Waldenſes; Wicklevites; Lollards,* and others of later date bare Teſtimony to the Truth, maugre all the violent oppoſitions of their Adverſaries. Chriſt is King, and will go on conquering and to

teat ejus gloria. Calv.

Non tantum eſt Ignis adverſarios terrens & deverans ſi acceſſerint propiùs, ſed & murus qui & undiquaquè tegit.

conquer. Some he bends and makes them willing and obedient Subjects to his Scepter, *Pſal.* 110.3. *Thy People ſhall be willing in the day of thy power*, or more ſuitable to the Original, *a people of willingneſs*. Others Chriſt breaks to pieces: *Pſal.* 2.9. *Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in pieces like a Potters Veſſel.* Thoſe who yield not to Chriſts Government, but oppoſe it, ſhall be broken in pieces. Whatever Potentate ſets himſelf in oppoſition to Chriſt, ſhall ſurely be broken to pieces. Chriſt will maintain, defend and protect his Church; though it be a little Flock and deſpiſed by the World, yet Chriſt will protect them, and preſerve them from the outrage and violence both of Corporal and Spiritual Enemies.

SECT. III.

Concerning our Duties to Chriſt our King.

3. Our Duties to Chriſt as our King.

3. FArther yet to inlarge concerning the Kingly Office of Chriſt. The laſt particular is to inquire into our Duties. Duties are incumbent on us unto Chriſt as our King. Amongſt many Duties which might be named, I ſhall only inſiſt on two, *viz.* Prayer and Obedience.

1. For

1. For Prayer, we must make our addresses to Christ, and prefer our Supplications in his name. We have Promises to rely on, John 16. 23. *Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* With Christ we are promised all things, *Rom.* 8. 32. Whatever we want, we must go to Christ for; he is a great King and able to help us; and a High-Priest full of Bowels of Compassion, *touched with the feeling of our Infirmities*, Heb. 4. 15. But in an especial manner, we must pray, that the Kingdomes of Sin, Satan, and Antichrist may be utterly destroyed, and the Kingdom of Christ may be advanced. We must make it our grand Petition, *That Christs Kingdom may come* (i.e.) The Kingdom of Grace here and the Kingdom of Glory hereafter; That Christ may Reign and Rule in our Hearts, that he may be Glorified in us and by us, and that *the Kingdoms of the World may become the Kingdoms of the Lord and of his Christ.* Christs Kingdom is an Holy Kingdom, and he Rules in Righteousnes; we should labour after Holiness, that we may be conformable unto Christs Kingdom. We must not only take Christ for a Prophet to instruct us, and a Priest to Sacrifice for us, but for a King to Reign and Rule in us.

1. We must pray to Christ.

Rev. 11. 15.

2. We must Obey Christ.

And there's a second Duty incumbent on us which is Obedience: As Loyal Subjects, we should be obedient and submissive to the Laws of Christ: His will is a binding Law, and his command ingageth ready and chearful Obedience. Our Consciences are at Christs command, for he is the Lord and Commander of them. As it is our duty to obey Temporal Governours (for so we are commanded in the Word of God, and the fifth Commandment expresly obligeth us to obey our Superiours) So we must above all yield obedience unto Christ. Even the greatest Earthly Governours themselves must acknowledge Christ above them: Even the greatest Powers on Earth, which will acknowledge no Earthly Power above them, yet must acknowledge themselves subordinate unto Jesus Christ, and yield Obedience and Subjection unto him. All Rule and Authority must be imployed for Christ and not against him. Wherefore the *Turks* which set up that great Impostor *Mahomet*, and prefer him before Christ, and the Pope who pretends himself to be Christ's Vicar, and takes Christs Office out of his Hand, in commanding and forcing the consciences of Men, these do abominably, and highly derogate (what in them lies) from the Kingdom of Jesus Christ:

Rom. 13. 1. 1 Pet. 2. 13. 17.

Christ. But Christs Kingdom shall stand for ever, when *Antichrist* and his Kingdom shall perish.

CHAP. VII.

Representing Christ's Dignity by several Metaphors and Resemblances.

SECT. I.

Christ is resembled to a Stone.—The 49th *Chapter of* Genesis *and the* 24th *verse, and* Isa. 28. 16. *are expounded.*

Christ is resembled to a Stone.

THere are many Scripture Metaphors and Resemblances representing the Dignity of Christ. One Resemblance is to a Stone, for Strength, stability and solidity. Two Scriptures I shall fix on, and by the Exposition of them clear the Analogy. The first Scripture is *Gen.* 49. *v.* 24. *Jacob* giving the Blessing to his beloved Son *Joseph*, saith —*But his Bow abode in Strength, and the Arms of his Hands were*

Sub hoc type depicta est vobis imago Christi, qui antequam emergeret Vitæ mortis & Author vitæ positus fuit. Calvin.

made strong by the Hands of the mighty God of Jacob, *from thence is the Shepherd, the Stone of* Israel.—By this Shepherd and Stone, *Jacob* endowed with a Prophetick Spirit, look'd with the Eye of Faith upon Christ; for *Joseph* was a Type of Christ, who is the Shepherd of *Israel*, the Foundation Stone, and the Corner Stone of his Church. *Joseph* as a Shepherd fed his Father and Brethren, and was a helpful Instrument to save much People alive in the time of Famine. So Christ is the Shepherd and Preserver of his People, to provide for them and supply them. *Joseph* was as a Rock, or Stone for defence, as an hiding place in providing for his Father and Brethren in *Egypt*. So Christ is a Rock and Refuge, and Shelter unto his People: Without question, that Prophecy, of a *King that shall reign in Righteousness*, is to be applied to Christ, *Isa.* 32. 1. *Jerome* one of the Learnedst of all the Fathers applyeth this Prophecy to Christ, and the safety of God's People by Christ mentioned ver. 2. *And a Man shall be a hiding place from the Wind, and a covert from the Tempest, as Rivers of Water in a dry place, as the Shadow of a great Rock in a weary Land.* *

* Quicunque sub ejus umbraculo fuerit, sic tutus erit in tribulationibus & angustiis & in mundi istius tempestate, quomodo qui ventum & turbinem fugiens, se tuto abscondit loco. Hieron. in loc.

An-

Another Scripture (which is more clear) I shall mention out of Isa. 28. 16. —*Therefore thus saith the Lord God, Behold I lay in* Zion *for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation.* These are rare excellencies of a Stone, and this Stone is laid in *Zion*, (*i. e.*) the Church of God.—Let's review all these excellencies of a Stone, and it will evidently appear that they all meet in Christ in an eminent manner.

1. This Stone is laid for a Foundation. A Foundation Stone must be strong and firm, whereon the Superstructure may depend, for if the Foundation fail, the Building either sinks or falls down. Now Christ is the Foundation of our Faith. He hath founded and setled his Church, and if we rely and hold fast on Christ, we cannot miscarry. The Doctrine of the Gospel is built on Christ. *Other Foundation can no Man lay, than that that is laid which is Jesus Christ*, 1 Cor. 3. 11. The Foundation which will hold, is neither Gold nor Silver, Hay nor Stubble, no Merits, no devised Will-Worship, these are rotten Foundations, and will fail. But the Foundation which will hold, is that of the *Apostles and Prophets, Jesus Christ himself being the chief Corner Stone*, Eph. 2. 20. 1. A Foundation Stone.

2. This

2. A Tried Stone.

2. This Stone is a tryed Stone. Some Stones are tryed and they moulder and are unfit for a Building; but Christ is every way tried, by Buffeting, Scourgings, Crucifixion, and by the higheſt Malice that Men or Devils could put forth againſt him. Many try their Armour before they venture into Battel, whether it be Shot-proof. Now Christ is Bullet-proof (as we ſay) and Armour of Proof, the whole Quiver of God's Arrows were ſhot againſt him, and yet he endured it, and came off Conqueror.

3. A precious Stone.

3. This Stone is a precious Stone: So Christ is precious in himſelf. He is the Pearl of Price, and Plant of Renown, the chiefeſt of ten thouſands. Christ is precious in the eſtimation of the Father, he is the beloved Son, *the brightneſs of the Father's Glory, the expreſs Image of his Perſon.* And he is precious in the account of all true Believers; they know how to value him, they admire his Beauty, and are raviſhed with his Love. They have intereſt in the Blood of Christ, and this is more precious than Millions of Worlds. If the Soul be precious (as we all acknowledg) how much more muſt he be precious who redeems the Soul? and Christ alone is the Redeemer of the Soul.

Heb. 1. 3.

4. This

4. This Stone is a Corner Stone. Other Stones are knit and cemented to the Corner Stone; so all true Believers are cemented in one Body and knit to Christ their Head: He is the Corner Stone, and the Head of the Corner. 'Tis true that the Builders rejected this Stone. The *Jews* reviled, persecuted and crucified Christ; yet he is the Person of whom the Prophecy (*Psal.* 118. 22.) was fulfilled. And so the Apostle expounds that Prophecy in his Sermon, Acts 4. 11. *This is the Stone which was set at nought of you Builders, which is become the Head of the Corner.* 4. A Corner Stone.

5. This is a sure Foundation Stone. Stones may and are oftentimes laid for a Foundation, but they are not firm and stable, and no ways able to support the Building; but Christ is a sure, firm and strong Foundation. To build on this Foundation, there's Strength and Security. 5. A sure Foundation.

I might further add, 6. That (which is beyond humane Sence) Christ is a living Stone: And yet it is evident from the Word of God, 1 Pet. 2. 4, 5. *To whom coming as unto a living Stone, disallowed indeed of Men, but chosen of God, and precious. —Ye also as lively Stones are built up a Spiritual House.* Now Christ is a living Stone, 6. A living Stone.

Stone, and he communicates Life unto his Members, and by vertue of his Life, they live. The Dead were raiſed by the Voice of Chriſt, and *thoſe that are dead in Treſpaſſes and Sins, are quickned by Chriſt*, Eph. 2. 1. Dry Bones take Fleſh and Sinews, and become an Army, when Ezek. 37. the Spirit breaths Life into them; ſo the dead, ſleepy, drowſy, never ſo unlikely in the Eye of Man, may be quickned by the Life of Chriſt. But this compariſon I need inlarge no farther.

SECT. II.

Shewing that Chriſt is reſembled to a Fountain.

A Second Reſemblance of Chriſt is to a Fountain. There are choiſe Words ſpoken by the Church (as is conceived) reſigning all the praiſe of Beauty and Dignity unto Chriſt, who gave it to her. The Words are Cant. 4. 15. * *A Fountain of Gardens, a Well of Living Waters, and Streams from* Lebanon. Gardens that are of the greateſt Note, have Fountains to water them: Standing Pools are not valued, here's mention made of Streams

* *Significat populum hunc habuiſſe fœcunditatem & copiam donorum ſpiritualium.* Clarius.

Streams and Living Waters, and these Streams come from *Lebanon*. The Head of the Streams of *Jordan*, riseth from *Lebanon*, and makes the Land exceeding fruitful: So do the Rivers of Grace, and the Wells of Salvation, which flow from Jesus Christ, make glad with her Streams and refresh the City of God.

But the place which I shall chiefly insist upon is Zech. 13. 1. *In that Day there shall be a Fountain opened to the House of* David, *and to the Inhabitants of* Jerusalem, *for Sin and for Uncleanness.* The Exposition of this Text will abundantly conduce to the proof of this Assertion, *That Christ is a Fountain.* It's said, *In that day*, (*i.e.*) After they had mourned, and been affected with Godly Sorrow for Sin; This is evident from Zech. 12. 10, 11. *They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his First-Born.* And to express the greatness of the Sorrow, it's said, ver. 11. *In that day there shall be a great mourning in* Jerusalem, *as the mourning of* Hadadrimmon *in the Valley of* Megiddo. Which mourning, for the greatness of it becomes a Proverb, and it was for the Death of that rare King *Josiah*. Now

ob

observe, after that mourning, Christ is promised, and he is called a Fountain opened. There are Multitudes, for whom Christ would not pray nor wash.
Cant. 4. 12. To these he may be said, to be a *Spring shut up, a Fountain sealed.* But to the House of *David* and the Inhabitants of *Jerusalem,* (*i. e.*) his own Children by Grace and Adoption, those whom Christ loveth and washeth, to them he is a Fountain opened, and he purgeth them from Sin, and from Uncleanness. ——In a Fountain are considerable,

1. That there's a confluence of Waters. Fountains are not drawn dry. Christ is a Fountain of Waters, his Blood can never be drawn dry. Christ
Joh. 4. 14. compares himself to a *Well of Water, springing up to Eternal Life.* In Christ is plenty of Grace, riches of Mercy, abundant effusion of his Spirit. Now to repair to a Cistern and forsake a Fountain, O! what madness and Folly is it? Of this the Lord complains, Jer. 2. 13. *For my People have committed two Evils: They have forsaken me, the Fountain of Living Waters, and hewed them out Cisterns, broken Cisterns that can hold no Water.*

2. The

2. The Waters of a Fountain are living Waters. Waters in Ponds and Ditches are dead Waters, noisom and muddy; Garbidge is thrown in them, and makes them unwholsom and infectious. But a Fountain will not keep any noisom thing, but purgeth it away. Christ is this Fountain of living Waters, He is the gift of God, and his Promise is to give *Living Waters*. And as Living Waters run and communicate themselves, from the Spring-Head to the Streams: So Christ the Spring-Head, communicates Waters to the Streams. He, as the Head, hath influence upon all his Members. More I would prosecute this Comparison, but that I have prevented my self, by handling this Argument upon *Zech.* 13. 1. published in print.

SECT. III.

SECT. III.

Christ is compared to a Tree.

THE Tree of Life in Paradise was a Type of Christ. *Joseph* in his great Sufferings was a Type of Christ, and he is said to be *a fruitful Bough by a Well*, Gen. 49.22. Trees grow best by the Rivers side, and so become more fruitful. Of all Trees, these most properly resemble Christ.

1. Christ is compared to an Apple-Tree, *Cant.*2.3. *As the Apple-Tree among the Trees of the Wood, so is my Beloved among the Sons, I sat down under his Shadow with great delight, and his Fruit was sweet to my Taste.* From this Scripture many Learned Authors infer that the Church sets forth the Excellency of Christ by the Similitude of an Apple-Tree.

1. Consider the Shadow of an Apple-Tree.

1. We are to consider the benefit of the Shadow of an Apple-Tree. The Shadow keeps off Heat and Storms, so Christ is a Shadow for refreshing and comforting against the heat of Persecution. Christ is

Libens sub ejus umbra versor, in illo ab æstu persecutionis, afflictionis, vitiorum, & omnis denique infirmitatis aut molestiæ refrigerium quærens, ad eum confugiens, & me ut in tutissimum asylum recipiens. Merc. in Cant. 2. 13.

compared

compared to the *Shadow of a great Rock in a weary Land, he is a Shadow from the Heat, likewise he is a Shadow for a Tabernacle in the day time from the heat, and for a place of refuge, and for a covert from Storm and Rain*: So that whatever Persecutions and Troubles may befal us, let us make sure of our Interest in Christ, and we shall be safe. Isa. 32. 2. Isa. 25. 4. Isa. 4. 6.

Sicut Tentorii tegmen defendebat olim Israelitas *à Sole, Vento, & pluvia; sic nunc hos Deus tutos præstabit.* Grot.

2. The Fruit of an Apple-Tree is pleasant to the Taste, it's a wholesome and delightsome Fruit: The Palate relisheth it well. Much more is Christ delightful to the Spiritual Palate of a True Believer. The Psalmist calls upon us * *to Taste and see that the Lord is good. Blessed is the Man that trusteth in him.* To taste Christ in an Ordinance, how delightsome is this to a True Believer?

2. The Fruit of an Apple-Tree is pleasant to the Taste. Psal. 34. 8.

* *Monemur verbo gustandi, non in hac vitâ illam bonitatem Dei experiri tantùm ex parte, non enim dicit, Implemini sed Gustate. Gustus quidem nobis præbetur in hac vitâ, non plena fruitio.* Mollerus in Loc.

3. The Apple affordeth more variety of Fruit than any other Tree. No Fruit-Tree hath so many kinds of Fruits as an Apple-Tree hath, it is difficult for any to reckon up the several kinds of Apples of different Taste: So Christ excelleth in variety of Graces which he bestoweth on his Church.

3. The Apple-Tree affords variety of Fruit.

2. Christ is compared to a Vine.

2. Christ is compared to a Vine; *John* 15.1. *I am the true Vine, and my Father is the Husbandman.* Of all Trees none more fruitful than a Vine: No Tree hath a more succulent Root full of Sap and Juice, communicating it to the Branches. We read of the Fruit of *Canaan*, which the Spies brought by way of Tryal or earnest of more to be received: One cluster of Grapes cut down at the Brook *Eshcol* was a Burthen sufficient for two Men to carry: Between Christ and the Vine there are these Resemblances.

Numb. 13. 23.

1. A Vine is the Root, Foundation and Support of all the Branches.

1. A Vine is the Root, Foundation, and Support of all the Branches, insomuch that as soon as a Branch is cut off, it receives no more nourishment: so Christ is the Foundation and Support of his Church: The Church cannot thrive unless it receive influence from Jesus Christ. Christ is the Foundation of all Foundations, and if any Foundation be laid besides Christ, it will fall and be utterly ruined.

2. A Vine is nourishing.

2. A Vine is exceeding nourishing. Wine makes the Heart glad, and refresheth the Spirits, and comforts the Weary and Afflicted: So Christ abundantly refresheth and comforts his Children. His Consolations are abundantly sufficient for them.

3. The

3. The Vine communicates Juice and nouriſhment unto the Branches; ſo Chriſt communicates his vertues to his People. In Chriſt there is a fulneſs, *Col.* 1. 19. and there is a Derivation from the Root to the Branches: *Of his fulneſs we receive Grace for Grace.*

3. The Vine communicates Juice and Nouriſhment unto the Branches. Joh. 1. 16.

A 3d. Tree whereto Chriſt is compared is a Medicinal healing Tree, a none-ſuch and unparallel'd for its excellent virtues, *Rev.* 22. 2. It's *the Tree of Life which bears twelve manner of Fruits, and yielded her Fruit every Month, and the leaves of the Tree were for the healing of the Nations.* Such a Tree as this was Propheſyed of, *Ezek.* 47. 12. and *the Fruit thereof ſhall be Meat, and the Leaf thereof for Medicine.* Now who is the Healer of Soul and Body but Jeſus Chriſt? The Word of God is our Souls Phyſick, but Jeſus Chriſt is the Phyſician, who preſcribes the Phyſick: And Chriſts Spirit accompanying his Word, makes it effectual. The twelve manner of Fruits mentioned in the forecited place, *Rev.* 22. 2. ſhews variety of comforts, and plenty. And the Leaves laid on Wounds, conduce to the healing of them: So in all the Ordinances of God (when Gods Spirit ſanctifieth them) there's a healing vertue; not as if they healed by their own Power, but by the Power of

3. Chriſt is compar'd to a Medicinal Tree.

Christ working effectually upon them.

I might add further comparisons, but I conceive there's no necessity to make farther Inlargements in so clear a point.

CHAP. VIII.

Concerning Christs Purchases of Justification, Sanctification, and Glorification.

SECT. I.

Of Justification by Christ.

Sect. 1. Of Justification by Christ.

FUrther to represent the excellency of Christ, we are to consider his threefold purchase, *viz.* Of Justification, Sanctification and Glorification for all true Believers.

In order we begin with the Purchase of Justification.

And herein we are to consider that we are not to treat of any legal Justification by works, so no Man can be justified, for we have

have all sinned: None but Christ (who was and is God and Man United in one Person) could keep the Covenant of works: but we are to treat only of Evangelical Justification, which consists in the imputation of Christs Righteousness.

In handling of this Justification we are to consider,

Quid Nominis, and *Quid Rei*, (i.e.) The Name and the Thing.

1. For the *Quid Nominis*. The Greeks express it by δικαιῶν, and δικαιοῦσθαι, δικαίωμα and δικαίωσις. The Terms are Forensical, opposite to Condemnation. The Metaphor of Justification is taken from a Judge, who absolves the Prisoner at the Bar, when a Pardon is brought from the King: So though we are Condemned by the Law, at the Bar of Divine Justice, yet we are justified and acquitted by the imputation of Christs Righteousness. We read in Scripture of being *Justified before God*, Rom. 2. 13. *and of being made Righteous*, Rom. 5. 19. and *of imputing Righteousness*, Rom. 4. 3. and of being accounted Blessed, who have Righteousness imputed, and *Sins remitted*, Rom. 4. 6, 7. 1. For the Name of Justification.

All these are Synonymous Expressions, and serve for the farther Explication of the Doctrine of Justification. From the *Quid Nominis* let's come to the *Quid Rei*,

and inquire concerning the thing it self or nature of Justification.

2. Consider the thing it self or nature of Justification.

The Article of Justification was so highly valued by *Luther*, that his thoughts Night and Day ran upon it: This indeed is the Foundation of all our Comfort, and all our strength lies in the Doctrine of Justification by free Grace.

In corde meo regnat iste unus Articulus, in quo fluunt refluuntque meæ cogitationes theologicæ, die nocteque. Luth.

Instead of giving Definitions of Justification (because they are many) I will make a farther Inquiry into the causes of Justification, and the Properties or rather Singularities, which appertain thereunto.

1. Consider the Causes of Justification.

1. Let's consider the causes of Justification: The Efficient cause is God, *Is.* 43. 25. The impulsive moving cause is the Mercy of God, *Eph.* 2.2. The Material cause is the effusion of Christs Pretious Blood: The formal cause is the imputation of Christs Righteousness: The Instrumental cause is Faith. But considering every Instrumental cause is to be reduced to it's efficient cause, from whence it proceeds, I shall distinguish * with a Learned Author, that we are not Justified by Faith primarily in a proper sence, as a Quality, but secondarily as a means and instru-

*Non πρώτως ut qualitas propriè aut motus actio vel passio

instrument, as an Eye to see, and as an Hand to lay hold on Christ. Lastly the final cause of Justification is either in respect of God, and so it is his Glory, for all things must be done to the Glory of God; or as in respect of our selves, and so it's our Salvation.

aut opus aliquod bonum & eximii pretii, quasi ipsa sit justitia aut ejus pars, aut ad tiam justitiæ loco ex censu & æstimatione Dei; sed Δυσέρως, nempe ut modus, medium & Instrumentum seu oculus & manus qua Christi ejusque Justitiæ participes reddimur, adeoque relative ad objectum Jesum ipsius justitiæ & promissionis gratiæ, Purions Theol. Synops.

2. Now let's consider the Properties or rather the Singularities of Justification.

2. Consider the Properties or Singularities of Justification.

1. Justification is an Act of free Grace. No Intuition of merits; no concurrence of Good Works moved God to set his Heart upon any. How free this Act of Justification is, we may read, Rom. 3.24. *Being justified freely by his Grace through the Redemption that is in Jesus Christ:* The Word is δωρεὰν freely: nothing that we can do of our best works merits any favour at the Hand of God. For when we were in our blood in a most loathsome forlorn condition, he said Live, that was a time of Love. So then here's not the least ground to trust in our works: That were to derogate from Christ's righteousness. Can any thing be freer than free-gift? The Justification of a Sinner springs from free

1. Justification is an Act of free Grace.

Qui docet in opera considere, is negat merita Christi sufficere. Aug.

Grace, free Love, and Mercy. Faith is the instrumental, but not efficient cause of Justification; neither can the bare *Credere*, the Act without the Object Justifie. Christ is he that justifieth. Faith is the Hand to lay hold on Christ: Neither is Faith the Hand of a Work-Man, that earns his Wages, but the Hand of a Beggar that receives all of Favour and Mercy.

2. Justification consists in the Remission of Sins.

2. Justification by Faith consists in the Remission of Sins, and non-imputation of Transgressions, Ps. 31. 1, 2. *Blessed is he whose Transgression is forgiven, and whose Sin is covered; Blessed is the Man to whom the Lord imputeth not Iniquity.* Likewise the Apostle declares how the great work of Reconciliation was transacted, 2 Cor. 5. 19. *Not imputing their Trespasses unto them.* It's true, that the best of Gods Children have their Failings: For in many things we offend all, and he that is without Sin, let him cast the first Stone, and it will recoil upon himself that casts it: But Gods Children are humbled for Sin, *they water their Couches* (as *David* did) *with their Tears.* They sigh with Ezekiel *to the breaking of their Loins,* with *Ephraim* they smite upon *their Thighs.* Sin is their Sorrow, Grief and Burthen, wherefore they are by Christ call'd unto Repentance, and Christ imputes their Sins not unto themselves,

Psal. 6. 6.

Ezek. 21. 6.

Jer. 31. 19.

ſelves, but unto himſelf: They indeed are the Principal Debtors, but Chriſt hath made himſelf liable to pay their Debts, and make full ſatisfaction, becauſe he hath become ſurety for them unto the Father.

3. Juſtification conſiſts in the Imputation of Chriſts Righteouſneſs, 2 *Cor.* 5.21. We are made *the Righteouſneſs of God in him.* Of Unrighteous we are made Righteous, of Ungodly we are made Godly: And though we are Ungodly Chriſt juſtifieth us, for he doth not find us good, but he makes us ſo. Now this Righteouſneſs of Chriſt is altogether a Righteouſneſs without us, not depending on any inherent Righteouſneſs, nor any work in us: But it's free, and Gratuitous, without any Prævision or Intuition of Grace in the Perſon to be juſtified. St. *Bernard* fully expreſſeth it ſaying, that *anothers Righteouſneſs is aſſign'd to Man, becauſe he wants a Righteouſneſs of his own.* Hence our Works and Services (though Failings in themſelves) are accepted Righteous by imputation of Chriſts Righteouſneſs. How miſerable would our condition be, if our Services were no better offer'd to God than they come from us! But Chriſt mends our Services in the carriage by offering them to the Father in his own Name and Mediation, ſo that though our Duties be raw,

3. Juſtification conſiſts in the imputation of Chriſts Righteouſneſs.

Aſſignata eſt homini juſtitia aliena, quia caruit ſua Juſtitia. Bern. Ep. 190.

raw, weak, and imperfect, yet Christ makes them perfect by the imputation of his own Righteousness, and so they obtain acceptance with the Father.

4. Justification brings forth choice and excellent Fruits.

4. Justification brings forth choice and excellent Fruits, as we may read *Rom.* 5. 1, 2, 3. All those choice Fruits grow on that Tree of Justification. Faith is the Mother-Grace there mentioned. Peace, and Access unto the Throne of Grace, Joy, Hope, Glorying in Tribulation are the Daughters or the Fruit which grow on this Tree. Wherefore though Faith only Justifies, yet Faith is not alone when it Justifieth: For it is accompanied with a Goodly Train of Graces. Though Faith Justifieth the Person, yet Works Justifie the Faith, or declare the Faith to be true. Faith *works by Love and purifies the Heart*; and it's the Apostles charge, Tit. 3. 8. *This is a faithful saying, and these things I will that thou affirm constantly that they which have Believed in God might be careful to maintain good Works.* A Learned Professor very dextrous in stating of Controversies concludes thus, *Love is not the*

Gal. 5. 6. Act. 15. 9.

* *Hujus fidei charitas non est forma, sed fructus, & pœnitentia est justificati conditio non causa justificationis: fides enim quâ justificat, non quæ justificat est sine operibus, & sola dicitur in isto munere non solitaria respectu comitatus aliarum virtutum. Hinc διὰ τὴν πίστιν, non διὰ τὴν πίστιν, Per, non propter fidem Justi declarantur, & per eam solam, licet non sit sola.* Prideaux, Manuductio ad Theologiam.

form

form but the Fruit, and Repentance is the Condition of him that is Justified, not the cause of Justification, &c. This then is the Purchase of Christ who imputes his perfect Righteousness to his Members, and their Sins to himself; and this Justification is active whereby Christ fulfilled the whole Law, and passive whereby Christ became obedient unto Death even the Death of the Cross.

SECT. II.

Of Sanctification by the Spirit of Christ.

A Second Purchase of Christ is Sanctification. For whom Christ justifies by his Grace, those he Sanctifies by his Spirit. In order of Nature Justification may be conceived to preceed Sanctification, because Justification is the Root or Mother Grace. The Works of Sanctification are the Fruit proceeding from it, yet in order of time they are simultaneous. Those who are purged from the guilt of Sin, labour to be purged from the filth of Sin. It's a good Character to be as solicitous and desirous for Mercy to sanctify, renew and purify, as for Mercy to pardon us. Wherefore Sincerity is an undoubted evidence

2. Purchase of Christ, Sanctification by the Spirit.

evidence of a justified Condition, *Psal.* 32. 2. It's an infallible sign of Justification, *In whose Spirit there is no Guile.* In handling of the Doctrine of Sanctification, we are to consider these ensuing Particulars, which may serve as so many strong Arguments to perswade, or as so many Motives to stir us up to the practice of Holiness.

Motive 1. We are elected unto Holiness.

The first Motive is drawn from Election, we are elected unto Holiness, Eph. 1. 4. *According as he hath chosen us in him before the Foundation of the World, that we should be holy and without blame before him in love.* Election doth not give the least licentious Liberty, but engageth us unto Holiness. Observe the Words now cited, It is not said that we should live as we list, *but that we should be holy.*

Non eliguntur Paulus & qui ei similes sunt, quia erant sancti & immaculati, sed eliguntur & prædestinantur, ut in sequenti vita per opera atque virtutes sancti & immaculati fiant. Hieron. in Eph. 1. 4.

Neither is it said that we are elected for any Holiness foreseen. Election and effectual Calling go together, and to be assured of our Election, we must make sure of our effectual Calling, 2 *Pet.* 1. 10. Calling is put before Election in the situation of the Words, and in respect of our Duty incumbent on us. *Wherefore* (saith the Apostle) *the rather Brethren give diligence to make your Calling and Election sure.* Now if we ask why doth Christ purchase Sanctification for us? The Answer is, because he loved us. His Love moved him

to

to wash and put such Royal Dignities upon his Children. Rev. 1. 5, 6. *Unto him that loved us and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and to his Father.* This Election was before the Foundation of the World was laid, 2 Thess. 2. 13. *God hath from the beginning chosen you to Salvation, through sanctification of the Spirit, and belief of the Truth.* Wherefore the Apostle calls the Saints Elect, and that *according to the fore-knowledg of God the Father, through Sanctification of the Spirit unto Obedience.* Those that are elected unto Glory are elected unto Holiness: No Holiness, no Happiness.

* *Primum dixit sanctificationem spiritus, ut ostenderet quod neque quam ad fidem veniſſemus, niſi ipſa gratia Spiritus Sancti duxiſſet.* Oecum.

Quomodo eos separavit Deus sanctificando eos per Spiritum, pervenitur ad illum Spiritum per fidem habitam Evangelio. Grot.

A second Motive is drawn from Creation, we are created unto Holiness. All the Members of our Bodies, and all the Faculties of our Soul should be employed for holy uses to serve God. External and Internal Purity are required, 2 *Cor.* 7. 1. *Let us cleanse our selves from filthiness of the Flesh and of the Spirit.* The Heart must be purified and the hands cleansed; the Tongue must minister Grace to the Hearer: Holiness must sit upon the Lips, Heart, and Life. To this purpose were

Motive 2. We are created unto Holiness.

Jam. 4. 8.

we created, *Eph.* 2. 10. *We are his workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk therein.* Good works are (as a Father saith) *The way to the Kingdom, not the cause of reigning there.* We may not, we dare not trust to our own Merits, and expect to be justified by our own Works, yet we must perform them in Obedience to God's Command, in Testimony of our Duty and Thankfulness. They are necessary *necessitate præcepti, non necessitate causæ.* Wherefore let us seriously reflect upon our Creation, and consider that we are ingaged thereby to Holiness of Life. The frequent remembrance of our Creation, should excite us unto the practice of Holiness.

Via ad Regnum, non causa regnandi. Bern.

Motive 3. We are redeemed unto Holiness.

3. Let's consider our Redemption, and this was purchased at the dearest rate, even the purchase of Blood, and that not of an ordinary Blood, but of Royal Blood, and more than that, it was *the Blood of God,* Acts 20. 28. (So we must understand it by a communication of Idioms.) To this purpose hath Christ redeemed us out of the Hands of our Enemies, *that we might serve him without fear in Holiness and Righteousness before him all the days of our Life.* Christ did not redeem us that we might live to our selves, or as we list, but (as the

Luke 1. 74, 75.

the Apostle expresseth it) Christ gave himself for his Church, *that he might sanctify it and cleanse it with the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* Whosoever then hath an Interest in the Blood of Christ, is sanctified by the Spirit of Christ, *He is redeemed from his vain Conversation; He is a new Creature; He is renewed in the Spirit of his Mind:* The Image of Christ is imprinted in him, and that consists in *Righteousness and Holiness.*

Eph. 5. 26, 27.

1 Pet. 1. 18.

2 Cor. 5. 17.

Eph. 4. 23.

Eph. 4. 24.

SECT. III.

Of Glorification.

SAnctification is here begun in this Life, and it must receive daily Augmentations, till it be consummated in Glory. Now Glorification is Christ's Purchase. The Kingdom of Heaven, the Crown of Glory, the price of our high Calling, *Abrahams* Bosom, the purchased Possession, the lot of the Saints in Life, an

Sect. 3. Glorification is the Purchase of Christ.

an Inheritance immortal, undefiled, which fadeth not away, reserved in Heaven for us; all these are synonymous Expressions to set forth the State of Glory, and all these are the Purchase of Christ. Glorification is one of the Links, even the highest of them in that Golden Chain, Rom. 8. 30. *Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* Christ himself is in Glory, and he the Head, would have Glory put upon all his Members. Christ is in all the Saints Col. 1. 27. *the Hope of Glory. The Salvation which is* 2 Tim. 2. 10. *in Christ Jesus is with eternal Glory*; and this is Christ's grand Petition unto his Father, John 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* Christ is gone before to prepare a place for his Children: He sits at the right hand of the Father in Glory, and hath purchased Glory for all his Members. Hence the Apostle assuredly concludes in his own Name, and in the Name of all true Believers, Col. 3. 4. *When*

Cum ibi erimus ubi ipse est, tum quidem eum perfecte & coram videbimus, cum autem videbimus eum sicut est, tum plene perfecteque ipsi glorificabimur: nam si fides nos glorificat ex parte, hoc est dum eum quasi eminus intuemur, profecto aspectus nos plene perfecteque glorificabit. Rolloc.

Christ

Christ who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory. And there ſhall not only be Glory put upon the Bodies, but alſo upon the Souls of the Saints, Phil. 3.21. *Who ſhall change our vile Bodies that it may be faſhioned like unto his glorious Body, according to the working whereby he is able even to ſubdue all things unto himſelf.* Whatſoever Sufferings we meet withal they are not to be compared to future Glory. There's a Superlative above a Superlative, mentioned beyond the capacity of our Language to expreſs to the full, 2 Cor. 4.17. *For our light Affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

Here then is a notable comfort for all God's Children that not only our Souls after this Life ſhall go unto God that gave them, but our Bodies likewiſe in the laſt day ſhall be raiſed up again and made like unto Chriſt his glorious Body, that our Souls and Bodies being united together: We may live for ever with him in his Kingdom of Glory. Dr. *Ayrr*, on *Phil.* 3.21.

Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰωνιον βαρος δοξης i.e. *Excellentiſſimè gravem gloriam, Hic Hebræo more per verbum geminans Apoſtolus ſummam quandam excellentiam indicavit.* Grot.

Thus I have endeavoured to repreſent the Excellency and Dignity of Chriſt, and have endeavoured to make good this Aſſertion, *That Chriſt is of ineſtimable Dignity*: This I have handled in five Particulars.

A brief recapitulation of the Premiſes.

1. By reckoning up ſeveral Names of Honour and Dignity appropriated unto Chriſt.

2. By unfolding the Grand Myſtery of the Divine and Human Nature of Chriſt, hypoſtatically united in one Perſon.

3. By repreſenting the unvaluable worth of thoſe threefold Offices of Chriſt, *viz.* Sacerdotal, Prophetical, and Regal.

4. By ſetting down ſeveral Metaphors applyed to Chriſt.

5. By conſidering thoſe great Purchaſes that Chriſt hath made for his People, *viz.* of Information, Sanctification and Glorification.

Now then follows the practical Improvement of this Doctrine which ſhall be in Uſes, *viz.* Information, Reproof, Examination, and Exhortation, Direction, and Conſolation.

CHAP. IX.

CHAP. IX.

Containing two Uſes, viz. 1. An Uſe of Information. 2. An Uſe of Reproof.

SECT. I.

From Examples.

WE ſhould all be exhorted and perſuaded to account Chriſt precious, even the chiefeſt of ten thouſands; our Treaſure, Refuge, our Honour, our All, and infinitely more worth than all. Review ſeriouſly thoſe five Heads before handled, and it will evidently appear, what ſtrength of Reaſon there is to perſuade us all to ſet upon Chriſt a greater valuation than upon all the Kingdoms of the World and Glory of them. To what hath been ſaid already, I ſhall add for a cloſe ſome Uſes, *viz.* for Information, Reproof, Examination, and Exhortation, Direction, and Conſolation. *Uſe 1.* For Information.

I. For Information and that in two particulars.

1. That Christ is thus precious is proved by Examples of true Believers.

2. Upon what Grounds and Arguments the Truth may be evidenced.

1. That Christ is precious is proved by Examples.

1. That Christ is thus precious, is proved by Examples. We tread not in unbeaten Paths. *Abraham* accounted Christ precious, having seen him by the Eye of Faith: Wherefore Christ tells the *Jews*, *your Father* Abraham *rejoiced to see my day, and he saw it and was glad.* *Abraham* was dead many hundred years before, but by the Eye of Faith he saw Christ's Incarnation and rejoyced therein. *David* likewise highly valued Christ, insomuch as he penn'd many Psalms concerning Christ. And in particular *David* calls Christ his Lord, *Psal.* 110. *v.* 1. *The Lord said unto my Lord, sit thou at my right hand, till I make thy Enemies thy Footstool.* The Prophet *Isaiah* foretells of Christ's Sufferings, and how he was debased, yet withal he tells us of his great Dignity, Isa. 53. 12. *Therefore will I devide him a portion with the Great, and he shall devide the spoil with the Strong:* and what a great esteem the Prophet *Jeremiah* had of Christ may appear from Jer. 23. 5, 6. *Behold the days come saith the Lord, that I will raise unto*

Joh. 8. 56. *Dies Domini nihil aliud significat quam ipsius adventum in carnem, vidit enim eum eminus;* Abraham *fidei unimirum oculis, ut declaratur.* Heb. 11. 13. Beza.

Da-

David *a righteous Branch, and a King shall reign and prosper, and shall execute Justice in the Earth. In his days* Judah *shall be saved, and* Israel *shall dwell safely, and this is his Name whereby he shall be called, the Lord our Righteousness.* The Prophet speaks in his own Name, and in the Name of the Church, that whatsoever befel him, even the greatest Losses, and Crosses, Disapointments, and Vexations, yet his Saviour was the joy and rejoicing of his Soul, Hab. 3. 17, 18. *Although the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the labour of the Olives shall fail, and the Field shall yeild no Meat, the Flock shall be cut off from the Fold, and there shall be no Heard in the Stall, yet I will rejoice in the Lord, and I will joy in the God of my Salvation.* The seventy render it, *I will rejoice in the Lord in God my Saviour.*

Ἐγὼ ἐν τῷ κυρίῳ ἀγαλλιάσομαι χαρήσομαι ἐν τῷ Θεῷ τῷ σωτῆρι μου. *Vers. Græc.* 70.

I might further instance in the noble Army of Martyrs, who set such an high price upon Christ, as they parted with their Goods joyfully, and laid down their Lives for the Testimony of the Gospel. I shall only mention *Moses* and *Paul*; *Moses* though learned and highly esteemed of in *Pharaoh's* Court, though it is said, *he was mighty in Words and Deeds,* Acts 7. 22. yet in the confluence of his Honours, he

preferred Christ infinitely before all, Heb. 11. 26. *Esteeming the reproach of Christ, greater Riches than the Treasures in* Egypt, *for he had respect unto the recompence of Reward.* *Moses* preferred afflicted Godliness before prosperous Wickedness, and a Crown of Thorns with Christ before a Crown of Gold without him. To *Moses* I will add St. *Paul*: O! how did he value Christ at a price above superlative. He though a great Scholar more skill'd in Tongues than all the Apostles, bred up at the Feet of *Gamaliel*, an *Hebrew* of the *Hebrews* (that is an *Hebrew* both by the Father and Mother) and circumcised the eighth day, as touching the Law a *Pharisee*, yet Christ he infinitely prized above all: See his zealous Protestation at *Corinth* (which was so learned a place as was by the Orator called *Oculus Græciæ* the Eye of *Greece*, yet he upon deliberate thoughts determines; 1 Cor. 2. 2. *For I determined to know nothing amongst you, save Jesus Christ and him crucified.* And see how absolutely he declares his Judgment, Phil. 3. 7, 8. *But what things were gain to me, those I accounted loss for Christ, yea doubtless and I count all things but loss for the excellency of the knowledg of Christ Jesus my Lord,*

Excellentia cognitionis Christi in quo thesauri sunt sapientiæ ac scientiæ Dei tanti erit huic Apostolo, ut non modo Judaismum *sed & quicquid eximium est usquam in Cœlo, & in Terra propter hanc nihil fuerit, imo damni loco duceret.* Musc.

for

for whom I have ſuffered the loſs of all things and do count them but Dung, that I may win Chriſt. So great was his zeal for Chriſt, that he proteſted that *he was not only ready to be bound, but to dye at* Jeruſalem, *for the Name of the Lord Jeſus.* Thus we ſee how the Saints accounted Chriſt precious. Act. 21. 13.

SECT. II.

Evidencing by Arguments why Chriſt ſhould be Pretious in our Eſtimation.

Why Chriſt ſhould be thus accounted pretious.

IN the next place to confirm the truth by Arguments.

The Queſtion will be propounded what Grounds and Reaſons is there, why we ſhould ſet ſuch an infinite value on Chriſt.

For Anſwer there are two ſorts of Reaſons, or Arguments.

1. Drawn from Chriſt.
2. From true Believers.

1. Reaſons drawn from Chriſt.

1, If we conſider that Chriſt is the Eternal Son of God, the Mediatour of the New Covenant our Advocate, and Redeemer there's all the reaſon why we ſhould price and eſteem and account him Pretious and Honourable. But I'le inſtance

in particulars, concerning the Beauty Riches, Honours, and Wisdom that is in Christ.

1. For his Beauty: Though his Visage was Marred in the days of his Flesh on Earth, and (as the Prophet speaks) *he hath no form nor comliness, and when we shall see him, there is no Beauty, that we should desire him*: Yet notwithstanding there is in Christ unparallell'd Beauty: This is Propheſi'd of Christ, Isaiah. 4. 2. *In that day shall the Branch of the Lord be Beautiful.* Christs People shall attend willingly upon his service in the Beauties of Holiness. *Psal.* 110. 3. That (as an eminently Learned Divine observes) from the Word, *willing, or of willingness*, notes *the Ground or Inducement of their great Devotion and Subjection unto Christs Kingdom that as the People came up in Troops to the Lords House, which was the Beauty of Holiness, or as Men do flock together to the sight of some honourable and stately Solemnity, so Christs People by the Beauty of his Banners, shall be allur'd to be gatherd unto him and fly in Multitudes as Doves unto their Windows.* How amiable was Christ in the estimation of the Spouse, in so much that she prized him the chiefest of *Ten Thousands*? And Christ prized her for the Beauty of Holiness, which he put upon her the *fairest among Women*, Christs

1. Christs Beauty. Isa. 53. 2.

Bp. Reynold's on Psal. 110. v. 3, 4, 6, 8. Edit. ult.

Cant. 5. 10, 16. Cant. 4. 12.

Beauty

Beauty allures and ravisheth the Spouse; In what variety of expressions doth she set it forth. *Cant.*5.11,12. *His Head is as the most fine Gold, his Locks are bushy and black as a Raven, his Eyes are as the Eyes of Doves by the Rivers of Waters washed with Milk and fitly set,* &c. All these Expressions declare the singular Beauty that is in Christ. And wherein consists Christs Beauty but in his Holiness? Holiness is a thing altogether Glorious, and Beautiful. *Christ is a Holy High Priest harmless, and undefiled separate from Sinners.* Christ is altogether lovely, *the desire of all Nations.* The Word of Christ is a Holy Word, for we are *clean through the Word.* The Holy Oyl, with which all the Vessels of the Sanctuary were to be Consecrated, was a Type of the Spirit of Christ, which sanctifies and makes us Kings and Priests unto God: So then this Beauty of Holiness which is in Christ should infinitly inhance our valuation of him.

Heb.7.26. Hag.2.7. Joh.15.3. Exod.30.23.

2. Consider Christs Riches, and these are unsearchable. *Eph.*3.8. *The Unsearchable Riches of Christ*: And these *are Riches of his Grace,* Eph.1.7. *And the Riches of the Glory of his Inheritance in the Saints.* There are four Singularities in the Riches of Christ, which cannot be appropriated to any Riches under the Sun besides.

2. Christs Riches. τον ανεξιχνιαστον πλουτον του Χριστου.

1. The

1. Solid Riches.

1. The Riches of Christ are solid and substantial, of great weight and worth, whereas the Riches of the World are things *that are not.* They are upon the Wing: *For Riches make themselves Wings, they fly away as an Eagle towards Heaven*: The things of this World they are not Bread, and the Prophet expostulates, Isai. 55, 2. *Wherefore do ye spend Money, for that which is not Bread:* (i.e.) We should not anxiously and carkingly busy our selves about earthly things, for they are not solid, but there's Vanity pronunced upon them all by *Solomons* Verdict, *Eccles.* 2. 11. There's a vast difference between Real Food, and Imaginary Food, between Solid Meat and Painted Meat, and as vast a difference therein between the Riches of Christ, and the Riches of the present World. That's then the best sort of Riches which is convey'd by Wisdom, Prov. 8. 21. *That I may cause these that love me, to inherit substance, and I will fill their Treasures.*

Prov. 23. 5.

Ros, humanæ cinis, pulvis, fumus, umbra, folia cadentia, flos, somnium, fabulæ, ventus, aer, penna mobilis, unda decurrens, et siquid illis infertus. Chysost in Epist. ad Heb. Hom. 9.

2. Invaluable Riches.

2. The Riches of Christ are invaluable. We often put too high a price on earthly things, but we can never enough prize the Riches of Christ, it's a common Proverb, *Deus et Cœlum non patiuntur Hyperbolen.*

perbolen. Wherefore all must be forgon for Christ and his Riches: All the Treasures of the Judges, all the Riches of the greatest Potentates, may be valued at their own rate, but the Riches of Christ can never be enough, and sufficiently valued: Wherefore the wisest of all Merchants stands not cheapning nor dodgeing for Abatements, but parts with all for Christ. Matth. 13. 46. * Its said *who when he found one Pearl of great price he went and sold all that he had and bought it*: He knew the great value of it, and thereupon ventur'd all for it.

* Καθὼς ὁ τὸν φιαργαρίτην ἔχων αὐτὸν μὲν οἶδεν ὅτι πλουτεῖ, τοῖς ἢ λοιποῖς ἐκ ἐστι γνώρμος, &c. Chrysost in Loc.

3. The Riches of Christ are satisfying Riches: The desires of Covetous Men are never satisfacted. They are always a craving more; Though their Bags may be fill'd with Gold and Silver, yet their Hearts are never satisfyed. But the Riches of Christ, his Graces, his Consolations can satisfie the Soul. Wherefore *Phillip* propounds the Question. Joh. 14. 8. *Shew us the Father and it sufficeth us*, and *Moses* the Man *of God Prayeth*. Ps. 90. 14. *O satisfye us early with thy Mercy that we may rejoyce and be glad all our Dayes.*

3. Satisfying Riches.

4. The

4. Eternal Riches.

4. The Riches of Christ are Eternal Riches. Oftimes Men are deprived of their Estates in this Life, even whilst they live, but when Death comes they are stript of all: And those that could ride many Miles in their own Grounds are now confind to the narrow compass of a Grave six-foot long: But the Riches of Christ last unto all Eternity, It was an excellent saying of *Lewis* of *Bowyer*, Emperour of *Germany*, *such Goods* (*saith he*) *are worth getting and owning as will not sink nor wash away, if a Ship-wrack happen, but will wade and swim out with us.* The Riches of Christ will be preserv'd amidst Storms, Tempests, and Shipwracks. The Graces of the Spirit the Purchases of Christ, *viz.* Of Justification, Sanctification, and Glorification will abide for ever, and run Parallel with the longest line of Eternity: And thus it's evidenced, how highly Christ is to be valued, and how pretious he is to all true Believers if we consider the Riches of Christ.

Hujusmodi comparandæ sunt opes, quæ cum naufragio simul enatent.

3. Christs Honours. Ἡη τίμη in the Text. Ezek. 34. 19.

3. Let's farther instance in the Honours of Christ: He is Honour it self in *in the abstract*, and *a Plant of Renown*; and it's our Duty to honour him, *John* 5. 22,23. *The Father hath Committed all Judgment to the Son, that all Men should honour the Son, even as they Honour the Father:*

He

He that Honoureth not the Son Honoureth not the Father, that hath sent him. Christ hath Honour in himself being the Fountain of Honour and he puts Honour upon his Children: *They are Honourable and Precious in his Sight.* Isai. 43. 4. And he it is, that hath made them *Kings and Priests unto God.* And if he be Honourable, and his People are so in his account, hence we may infer that no Honour is like unto the Honour of a True Believer, It's true that in this World there are distinctions of Persons, and due reverence ought to be given towards great Personages according to their Qualities (for all Levelling Designs are plain Breaches of the 5th. Commandement.) Yet those are most noble whom Christ ennobles with the Graces of the Spirit, these render Nobility Noble indeed. It's the high Commendation of the *Bereans.* Act. 17. 11. *These were more Noble than those in* Thessalonica, *in that they received the Word with all readiness of Mind, and searched the Scriptures daily whether those things were so.* According to the Philosopher *Honor est in honorante,* and so is a Man more or less Honourable, as he is in the esteem of Jesus Christ. Now if there be Honour in the rCeature, what is there in the Creator? If there be Water in a Rivulet, what is there in the Fountain from whence

Rev. 1. 5.

εὐγενέστεροι *Cum comparatio videatur instituta non Generis (erant enim omnes isti Judæi) sed virtutis ac pietatis, generosiores malui interpretari quam nobiliores.* Beza.

whence it flows? If then we price and value here on Earth Persons of Honour, preferring them before our selves? O! how much more should we honour Christ, and prize his Ordinances, *viz.* His Word, Sacraments, and Sabbaths: O! How should we honour the Faithful Ministers of the Gospel, and give them that which they are worthy of (as the Apostle saith) 1 *Tim.* 5. 17. *Let the Elders that Rule well be counted worthy of double Honour, especially they who labour in the Word and Doctrine.*

That Christ is not only honourable but Honour it self.

4. Let's instance in the Wisdom of Christ, and herein he appears infinitely precious: He is the Wisdom of the Father, the Treasurer of all Wisdom and Knowledg, for (saith the Apostle) *In whom are hid all the Treasures of Wisdom and Knowledg.* Col. 2. 3. Christ is a Counsellor, *Isa.* 9. 6. And such a Counsellor as is beyond all compare. Other Counsellors give Counsel for their Fees being mercenary, and according to their Reward take more or less pains for their Clients; but Christ is a free Counsellor, he gives his Counsel freely without expectation of Reward: Other Counsellors many times betray their Trust, but Christ never doth; for he

4. The Wisdom of Christ.

he is a most faithful Counsellor. Other Counsellors have their Errors and err in Counsel, but Christ is infallible and never errs, and all his Counsel is infallible. Other Counsellors may give good and profitable Counsel, but they cannot command Obedience thereunto, but Christ can command the Heart, and so mightily over-rule the Spirit of a Man, as to engage him to yeild ready and chearful Obedience unto his Commands; Farther other Counsellors, though perhaps they may give their Counsel freely, and may give good Counsel and prevail with their Clients to follow it, yet no Counsellor will give himself and part with his Life for the good of his Client; But Christ gives himself, lays down his Life for the good of his Children, whence then must we beg Wisdom, but from Jesus Christ the great Counsellor; and O! how precious is he for his Wisdom unto all true Believers?

SECT.

SECT. III.

Containing a second Head of Reasons in respect of all true Believers.

A second sort of Reasons in respect of true Believers.

A Second sort of Reasons and Arguments are drawn from true Believers. The Question is, How comes it to pass that they only account Christ precious? I answer, they only have their Sences exercised, they only have experimented how good and how excellent Christ is, More particularly,

1. Every true Believer hath a Spiritual Eye.

1. Every true Believer hath a Spiritual Eye, and an inlightned Judgment to discern Beauties, Riches, Honours, Wisdom, Holiness, and all other Excellencies that are in Jesus Christ. A Stranger, an Alien from the Life of Christ discerneth no Beauty in a crucified Christ; but a true Believer, who is renewed in the Spirit of his Mind, discerns Beauty in Christ (even when he was spit upon, and crowned with Thorns and) crucified; he discerns the price of his Redemption, purchased by the effusion of Christ's precious Blood. A Believer beholds excellency in all the ways of Christ, even an exact pattern of Holiness, and he beholds excellency in all the Ordinances of Christ. The Word is sweeter

ſweeter to him than the Honey and Honey-comb, and more pleaſing than his appointed Food. Chriſt's day even the Chriſtian Sabbath, called *the Lord's Day*, *Rev.* 1. 10. He accounts the Market day of his Soul, and the deſire of days. And the Lord's Supper, he receives in remembrance of Chriſt, and therein teſtifies his Love and Thankfulneſs, and prepares himſelf for the reception of ſuch an Heavenly Banquet. Now then ſeeing the Believer only hath the Eyes of his Mind opened, and his Underſtanding inlightned: He only knows how to value Jeſus Chriſt. He hath an experimental knowledg of Chriſt, he hath had Communion with the Father and the Son; he hath been partaker of his raviſhing Conſolations, and therefore values Chriſt before all the Treaſures of the Univerſe. A Pearl of great price may be brought to an ignorant Man, but he heeds it not, and will not venture any price for it; but when the ſame Pearl is brought to a skilful Jeweler, he will ſet a great value of it, and give largely for it. So carnal and ignorant Men of the World undervalue Chriſt, and, with the fooliſh *Gadarens*, deſire his Room rather than his Company, and with him to depart from them: But a true Believer eſteems Chriſt's Company before all the

Quis Magnam emit Margaritam, niſi cui notum eſt pretium? Muſc.

Mat. 8. 34.

Company in the Universe beside. He discerns such rare Beauties and Excellencies in Christ, as he looks upon all sublunary things as contemptible and of no value in comparison of Christ. This is the Man that hath his Eyes in his Head, who is endowed with a Spirit of Wisdom, and Understanding. He is the Spiritual Man *who judgdeth all things and shall be judged of none:* whereas a carnal, or *natural Man, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.* O! what a great Mercy is it to have a seeing Eye and a hearing Ear, and a believing Heart! Christ pronounced such blessed, *Math.* 13. 16. *Blessed are your Eyes for they see, and your Ears for they hear,* and for this the Apostle pours forth his fervent Prayers and Supplications, Eph. 1. 17, 18. *That the God of our Lord Jesus Christ, the Father of Glory may give unto you the Spirit of Wisdom, and revelation in the knowledg of him, the Eyes of your understanding being inlightned that ye may know what is the hope of his calling, and what the Riches of the Glory of his Inheritance in the Saints.*

1 Cor. 2. 14. Ψυχικὸς δ' ἄνθρωπος, &c. Ὁ Ρυσικὴ ἀκολουθία πάντα γίνεσθαι ὁιομένος κι μηδὲν ὑπὲρ φύσιν. Theophyl.

2. A true Believer hath a spiritual tast. Eph. 1. 14.

2. A true Believer hath a spiritual tast and relish of Christ's Goodness. He hath tasted that the Lord is gracious, he hath received *the earnest of his Inheritance,* viz. The

The first Fruits of Glory, even some glimpses of a beautiful and Transcendently excellent Saviour. Now having experimental knowledge of Christs Mercy in pardoning and purging of him, and making particular Application of Christ, as St. *Paul* did, Gal. 2.20. *who loved me and gave himself for me*: Upon these considerations (I say) how can it be otherwise but Christ must be Precious to such an one? Christ hath preheminence in a Believers estimation, for in his doubts he hath experimented Christ to be his Counsellor, and in his distress his Comforter, a Refuge in storm, Riches in Poverty, Health in Sickness, Life in Death: Christ is all in all to those who have experienced of his goodness. All true Believers put the highest appretiation upon Jesus Christ, both for what they already have and whatever they shall have.

1. They already have part of payment, earnest given in this Life of his love: They have Influences from the Spirit of Christ, They are endowed with the Graces of his Spirit: They injoy a Sacred Communion with him. They tast sweetness in his Ordinances by his Gracious Presence, and by the Gracious Operations of his Spirit. For it's Christ's presence and the effectual working of his

1. Believers receive in this Life part of payment.

Spirit, that makes an Ordinance effectual to the Soul. Of this all the Adopted Sons and Daughters of God are Partakers more or less in this Life. Now, for what they now enjoy they have cause and accordingly endeavour to extol the Dignity and Honour of Jesus Christ.

2. Believers shall have Glory. Heb. 11. 26. ἀπεβλέπε γὰρ εἰς τὴν μισθοποδοσίαν. It importeth a removing of the Eye from one Object to another. *Moses* turned his Eyes from the Pleasures of *Egypt*, and fix'd them on Heaven. Dr. *Gouge*. Col. 1. 27. *Cui Christus dulcescit mundus amarescit.*

2. For what Believers shall have hereafter they account Christ pretious: Though they are not mercenary, yet with *Moses* they *have an Eye unto the reward*: The *Israelites* in their tedious Pilgrimage had *Canaan* in their eye, and the Thoughts of *Canaan* sweetned their present hardship and Sufferings. Observe the order mentioned, Rom. 12. 12. *Rejoycing in hope, patient in Tribulation.* The hope of Glory is cause of rejoycing, and will make us more chearful to undergo Afflictions in this present World. *Christ the hope of Glory*, when he hath the preheminence in all things, and we account him all in all, then all things are but loss and dung when compared with Christ. All things are accounted bitter where Christ is sweet. Now the Crown of Glory, the purchased Possession, and the price of the high calling, and Eternal Life all these are the gift of God through Jesus Christ, having then these things in our deliberate and serious Meditation, O! how infinitely shall

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we esteem of Jesus Christ, more then our Hearts can conceive, or our Tongues can express.

3. A true Believer hath Spiritual Affections, and sets them all on work to magnifie the excellency of Christ. For Instance.

3. A true Believer hath spiritual Affections.

1. His Love is swallowed up with the Love of Christ. He is with the Spouse sick of Love for Christ. The Love of Christ constrains him (2 *Cor.*5.14.) to do and suffer what Christ would have him.

1. The Love of a Believer is on Christ.

2. His Joy is fixed on Christ: Christ is the Believers Joy, he cannot rejoice in Corn and Wine and affluence of earthly things, for there is Vanity and vexation in them all: But he rejoyceth in Christ: He delights hearing Christ speak to him in his Word, and in his speaking to Christ in Prayer, and Supplication. We read of the Joy of Espousals, and of the Joy of Harvest, and Vintage, but no Joy like to the Joy in God, and to Joy in the Holy Ghost, which is Joy unspeakable and full of Glory, *Senica* would have Joy to be *at home*. Inward Joy, Joy of the Heart is better than an outward flashy Joy, and that is Joy wherein the Mind is

2. His Joy is fix'd on Christ.

Vola lætitiam tibi esse Domi. Sen. *Vis nunquam esse tristis bene vive. Bona vita semper Gaudium habet, conscientia rei semper in pœna est.* Beza *de inter. Dom.*

quieted: Now Christ alone can quiet the Mind and rejoyce the Spirit; For other Joys, Men may be seemingly Merry, and force an outward Mirth, when there's a damp upon their Spirits, and they are inwardly sad, but the Joy of Christ causeth a serious solid Mirth, so that a Believer may be full of inward Joy, though he may seem outwardly sad, (*i. e.*) or rather serious, having a sedate and composed Spirit. Now to rejoice in Christ, shews how much we prize him.

3. His desire is on Christ.

3. Our desire is on him. That which we desire above all, and are most eager in pursuit of, it plainly evidenceth, that it's in our highest estimation. It's Christ whom the Believer desires above all, and as *Rachel* cryed out *Give me Children, or else I dye*: So a Believer cries *Give me Christ, or else I dye*: So did the Martyr in the Flames.—*None but Christ, none but Christ*; Christ is the Love, Joy, Delight, and Desire of every true Believer. The Hunted Hart doth not more earnestly thirst after Water, then a Believer thirsts after Christ. Nothing but Christ can satisfie his desire; *Cicero's* works could not please *Austin*, because Christ was not mentioned in them. *Luther* would not be put off with outward things, he lookt for

J. Lambert Fox Act. and Mon. Vol. 3.

Aug. Con. l. 3. c. 4.

Valde protestatus sum me nolle sic satiari ab eo. *Ad in vita* Lutheri.

Christ

Christ and his Riches; He preferred them before all Preferments: They would not satisfie *Bazil* nor *Caracciolus*, nor other Heroick Spirited Christians: Their Desires and Longings were after Christ, and Christ alone could satisfie their Desires. No satisfying or quietting a Believers Heart without Christ.

SECT. IV.

Containing an Use of Reproof to all Unbelievers.

Use 2. Of Reproof.

THE second Use is for Reproof unto all Unbelievers. These are call'd disobedient in the next words following my Text! Christ is the Stone which the Builders disallowed, yet it's made *the head of the Corner*. Now as Christ is to Believers Pretious, and esteemed the chief Corner Stone, so unto Unbelieves *he is a Stone of Stumbling, and a Rock of Offence, even to them which stumble at the Word, being disobedient*. Unbelievers undervalue Christ, and reject his Gospel, and refuse the Salvation tendered therein. These are they that strike at the Root of Religion: For they endeavour to make the

ἀπειθοῦσιν] *non credentibus.* Vulg. Ed.

1 Pet. 2. 8.

Goſpel no better then a Fable, nor Chriſt any whit better than an Impoſtor. Unbelievers are ſuch high preſumptuous Sinners, as they preſumptuouſly put the Lie upon God himſelf. 1 John 5. 10. *He that Believeth not God, hath made him a Lyar; becauſe he believes not the Record, that God gave of his Son.* It's a high affront to put the Lie upon a Man, and the giving of the Lie hath oftimes cauſed ſad Quarrals, but how much higher an Affront and Indignation is it to give God the Lie, and ſo doth every one who believes not the Goſpel of Jeſus Chriſt. Farther to aggravate the Sin of Unbelief I ſhall lay down theſe Aggravations.

Aggravations of the Sin of Unbelief.

Aggrav. 1. Unbelief binds the hands of God.

1. Unbelief (that I may ſpeak with reverence) *binds the Hands* of God, and after a ſort obſtructs his Proceedings, for Proof whereof read Matth. 13. 58. *And he did not many works there, becauſe of their Unbelief,* God will not caſt away his Mercy upon Unbelievers, who undervalue them. Chriſt immediately left the *Gadarens*, aſſoon as they prefer'd an unanimous Petition for his departure: Their Unbelief cauſed them to put a higher value upon their Swine than upon a Jeſus.

Aggrav. 2. Unbelief hinders the Efficacy of every Duty.

2. Unbelief obſtructs and hinders the efficacy and benefit of every duty we perform.

form: For Inſtance, In praying, we have no hopes to ſpeed unleſs we pray in Faith, though Prayer is an Ordinance of Gods own appointing, yet Prayer obtains no acceptance unleſs it be put up in Faith: The Promiſe is made only to Believers, Matth. 21. 22. *And all things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive.* And ſo for hearing, Unbelief is the cauſe of unprofitable hearing. Heb. 4. 2. *The Word Preached did not profit them not being mixt with Faith in them that heard it.* In a word nothing is accepted as comeing from an Unbeliever. For what ever he doth he ſpoils in the doing for want of Faith. *For whatſoever is not of Faith is Sin.* Rom. 14. 23.

3. Infidelity is compared with a fraternity of Sins and Abominations. Amongſt many I ſhall only inſtance in three, *viz.* Atheiſme, Hardneſs of Heart, and Apoſtacy. *Aggrav.* 2. Infidelity is accompanied with a Fraternity of Sins.

1. For Atheiſm. Unbelief is the cauſe of it. Did Men believe the Word of God, they durſt not live without God in the World. There are two ſorts of *Atheiſts*: There are ſpeculative *Atheiſts*, ſuch, who deny God, and his Works of Creation and Providence, and the Immortality of the Soul: They will believe no farther than ſenſe, and yet if they had their ſenſes 1. Atheiſme is a Companion of Unbelief.

ſes exerciſed they would believe that their is a God by a viſible demonſtration of his Works of Creation and Providence. The Book of Nature *proves* that there is a God, but how God is to be Worſhipped in Chriſt, this is taught only in the Book of Holy Scriptures. When a Man denied a Deity, a Philoſopher would bid him walk out of doors, and look about him. For the goodly *Expanſum* of the Heavens and the Earth hanging upon *nothing* plainly prove that there is a God. A ſecond ſort of *Aiheiſts* are Practical, who live in all manner of wickedneſs; they neither fear Heaven nor Hell, Death nor Judgment; they run into all exceſs of Riot, adding Iniquity unto Iniquity, and ſo treaſuring up unto themſelves wrath againſt the day of Wrath. Now unbelief is that Root that brings forth the Gall and Wormewood of ſpeculative and practical Atheiſm: For did Men in ſerious compoſed thoughts conſider that there is a Holy God, before whoſe Judgment Seat we muſt all appear, and from which there is no appeal they would than abhor all Atheiſm both in Opinion and Practice. What cauſed *Pharoah* to anſwer ſo Atheiſtically to *Moſes*, but his Unbelief Exod. 5. 2. *And* Pharoah *ſaid, who is the Lord, that I ſhould obey his Voice, to let* Iſrael *go, I know not*

Pſal. 19. 1.
Job 26. 7.

not the Lord (thus Atheiſtically he ſpoke) *Neither will I let them go.* This is the Language of deſperate Unbelievers.

2. Infidelity is accompanied with hardneſs of Heart. That eminent place mentioned *Iſ.*6.9,10. and cited in all the four Evangeliſts, in the Acts of the Apoſtles and Epiſtle to the *Romans* ſhews the heavy Judgment of a hard Heart.—*And he ſaid, go and tell, his People, hear ye indeed but underſtand not; and ſee ye indeed, but perceive not, make the heart of this People fat, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes and hear with their ears, and underſtand with their heart, and be converted and healed*: Theſe words the Apoſtle cites *Act.* 28.26. and applyeth them to the Unbelieving *Jews.*

2. Hardneſs of Heart is a Companion of Unbelief.

Intellectui fides adhibitum aperit, infidelitas claudit. Aug. Ep. 3.

3dly. Infidelity is accompanied with Apoſtacy. Unbelief is the Mother and Apoſtacy the Daughter: And if we would prevent Apoſtacy we muſt beware of Unbelief, Heb.3.12. *Take heed Brethren leaſt there be in you a Heart of Unbelief in departing from the Living God.* Unbelief cauſeth Multitudes of Carnal Men to leave Chriſt's colours; and hide themſelves under Antichriſt *that Man of Sin.* What's the reaſon that Men make haſt to be Rich, and with all violence purſue the Riches of this World, and ſtick at no courſe

3. Apoſtacy is the Companion of Unbelief.

2 Theſſ. 2. 3.

courſe be it never ſo unjuſt and baſe forgetting worldly wealth; it's becauſe they will not truſt God? What's the reaſon then when Men are in great ſtraights and difficulties they will not wait Gods leiſure, but wind themſelves out by making Breaches upon their Conſciences? It's for want of Faith and dependance on God.

Aggrav. 4. From the Judgments.

Laſtly Unbelief meets with dreadful Judgments.

1. Unbelievers are given over to a Judicial blindneſs, what was their Sin, is their Judgment, 2 Cor. 4. 4. *In whom the God of the World hath blinded the minds of them, which believe not, leaſt the light of the glorious Goſpel of Chriſt which is the Image of God ſhould ſhine unto them.* Becauſe when the light of the Goſpel breaks in by the Miniſtry of the Word, People ſhut their eyes and will not ſee, therefore God leaves them to blindneſs as a dreadful Judgment.

1. Unbelievers are given over to a Judicial blindneſs.

2. Unbelievers are given over to Deluſions, and to believe Lies. For this cauſe *Antichriſt* ſhall come with all deceivableneſs of Unrighteouſneſs, *Becauſe they received not the Love of the Truth, that they might be ſaved*: And for this cauſe God ſhall ſend them ſtrong Deluſions, *that they ſhould believe a Lie, that they all might be Damned who believed not the Truth, but had*

2. Unbelievers are given over to Deluſions. 2 Theſſ. 9. 10, 11.

had Pleasure in Unrighteousness. To be given over to a Spirit of Delusion, and to have the Leprosie in the Head is a terrible Judgment: Such an one the Priest pronounced utterly *unclean, his Plague is in the Head,* Levit. 13. 44. The Gradations are no more common then true; first a Sceptique to question every truth, next an Heretick, at last an *Atheist.* Lev. 13. 44.

3. Unbelievers are given over to final Impenitency. Joh. 8. 24. *If ye believe not that I am he, ye shall die in your Sins.* No Death so bad as to die in ones Sins; To die on the Wheel, to be torn in pieces by Wild Horses, to be burnt in a Cauldron of Scalding Lead or Scalding Oyl, these are exquisite Torments and Cruel Deaths: But to die in Sins, and to die Unreconciled to Jesus Christ, this is the worst of all sorts of Deaths beyond all expression and Apprehension. We read of a dreadful Woe against the vilest of Sinners, who have this brand of Infamy stampt upon them, Jude 12. *Trees whose Fruit withereth, without Fruit, twice dead, plucked up by the Roots.* This is the condition of Unbelievers: They are as twice dead, being altogether and certainly dead, irrecoverably, and totally deprived of all Vital Operations. 3. Unbelievers are given over to final impenitency. δίς θανέντα ἀκάρπα, ἐκριζωθέντα.

4. Un-

4. Unbelievers are in a ſtate of Damnation. Joh. 3.11. ἤδη κέκριται. *Dictum eſt vetus; Ille nocens ſe damnat, quo peccat die, ſic in legibus Romanis.—Ipſe ſe Papæ ſubdit. Et qui ſceleratum capiant conſilium ſuo merito puniuntur.* Grot. *Nil tam erit debile tam confractum tam objectum, in quo vel aliqua ſpes ſit ſalutis acceptandæ, quod non curaturus ac ſervaturus ſit.* Muſc. Joh. 3.26.

4. Unbelievers are in a ſtate of Damnation. Unleſs Mercy interpoſe to give them ſpace and Grace to repent; They ſhall be certainly Damned. An Unbeliever is condemned already as a Malefactor Condemn'd to Death, who (though he may be a while Repriv'd, without all Queſtion ſhall ſhortly be Executed: Chriſt pronounceth Damnation to all Unbelievers, Mark. 16. 16. *He that Believeth not ſhall be Damned.* Chriſt, when he was to take the laſt farewell of his Diſciples leaves with them ſingular Exhortations and Conſolations, but he thundreth out dreadful Menaces againſt all Unbelievers: O! how doth Chriſt raiſe up weak Believers: Where is but a little Faith he increaſeth it, and where there is weak Faith he ſtrengthens it. That Prophecy, *Iſa.* 42.3. he applyeth to himſelf, Matth. 12.20. *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment into Victory.* But as for thoſe that believe not, Chriſt pronounceth their dreadful doom; *They ſhall not ſee Life, but the Wrath of God abideth on them.* They are ranked with the Black Regiment of Hell for their company, and they ſhall have Hell for their Portion, Rev. 21. 8. *But the fearful and Unbelievers and the abominable and Murderers, and Whore-mongers*

gers and Sorcerars and Idolaters, and all Lyars ſhall have their Portion in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death. By what hath been ſaid in the forementioned Aggravations, who of any underſtanding would continue willingly one moment in the ſtate of Unbelief? But herein conſiſts the greatneſs of their Miſery, that though they are in a State of Unregeracy, Blindneſs, enmity againſt God, and Infidelity, yet they are not ſenſible of their condition: O! what neceſſity is incumbent upon every one of us to ask the Queſtion as the Diſciples did: Is it I? Is it I? Am I the Unbeliever? Did a Man know the greatneſs of the Sin, and the greatneſs of the Judgment of Unbelief, he durſt neither Eat nor Drink nor Sleep in that miſerable condition.

CHAP.

CHAP. X.

Containing an Use of Examination.

3. *Use* For Examination.

SECT. I.

Sect. 1. Examination whether we prize Christ.

I proceed to a third Use, which is for Examination, to put every one of us upon an exact Tryal and Inquiery, to ask this Question in a particular manner, Do I *prize Jesus Christ?*

NOW, by way of Character, I'le lay down three Propositions.

Prop. 1. 1. Those that set the highest price of Christ have an earnest high and unfeigned likeing and approbation of Christ, and his ways and his Ordinances.

Prop. 2. 2. They endeavour to be like and conformable unto Christ.

Prop. 3. 3. They burn in ardent affection and love

love to Christ. To handle them distinctly.

Those that set the highest price on Christ, have an earnest high and unfeigned likeing and approbation of Christ and his Ways and Ordinances, and where this high approbation is found it will be evidenced by these three Chracteristical Notes, ensuing.

Propos. 1. Those that prize Christ have a high liking of Christ & his ways.

Ὅσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον τοσοῦτον ἀγαπᾶται καὶ ὅσον ἀγαπᾶται τοσοῦτον ὁ ἀγαπῶν τὴν ἔκπεισιν αὐτοῦ φοβεῖ. Just. Mart. Q. Orthod. 98.

1. There will be a deliberate choice of Christ and his ways: Men are not born true Believers by nature, but they are made so by Grace and Mercy. A Believer whose Sences are exercised, to whom God hath given a pretious anointing, he chooseth Christ (though with his Cross) before all the Treasures in the Universe. Thus did *Moses* choose Christ however Reproach'd rather than all the Treasures of *Ægypt*. The ways of Christ are such excellent alluring and rational ways, as a Man of understanding will try them, and walk in them, and prefer them before all the Kingdoms of the World, and the Glory of them. Let it be put to Mens second and serious thoughts, whether they would take Christ with his Cross, or the World with all it's Pomp and Bravery, whether Men would make choice of those Riches

1. A deliberate choice of Christ and his ways.

Heb. 11. 25.

which are transient and Fading, or those which are durable, and last to all Eternity, it is easy to imagine what choice a Wise Man would make who is endowed with a Spiritual Sence to understand the excellency of the ways of Christ. For such an excellent Spirit the Apostle prays Phil.1.9,10. *And this I pray that your love may abound more and more in all knowledge, and all Judgment, that ye may approve things that are excellent.*

2. A delight and rejoycing in Christ and his ways.

2. There will be an exceeding Cordial delight, and rejoicing in Christ and his ways. O! how is a true Believer ravished with Joy, when he enjoys Communion with Christ? The *Evnuch* after he Act. 8.39. was Baptized by Phillip *went on his way rejoycing.* A whole City was full of Joy after they had received the Gospel. We read what exuberant Joy the Prophet had for the Word of God, Jer.15.16. *Thy words were found, and I did eat them, and thy word was unto me the Joy and rejoycing of my Heart.* A Godly Man is known by this Character, *his delight is in the Law of* Psal. 1. 2. *the Lord, and in his Law doth he meditate Day and Night.* God's Testimonies were *David's* Delight and Counsellors, sweeter then Honey, and the Honey Comb, more valuable than Rich Spoiles, even than Thousands of Gold and Sylver. He than

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that knows and hath experimented the Beauties, Treasures, and Consolations of Christ, O! how doth he delight in Communion with Christ? O! how doth he prize Ordinances, and Delights to walk in that way where Christ comes by? The Joy of taking great Spoil, the Joy of the Vintage, the Joy of Espousals, the Joy of Harvest, are mentioned in Scripture to represent causes of rejoycing: But all these are infinitely short of that Joy which is in the Heart of a true Believer, who hath a new Name, a white Stone, and hidden *Manna*, who hath a Sacred Communion with Christ, and feels his Divine Influences: This is a Joy Unspeakable beyond the Capacity of Men and Angels. Wherefore he that hath a liking and approbation of Christ and his Ordinances, he Joys in them, (as *Job* Professed) more than in his *necessary Food*, and with the Love sick Spouse, he takes more delight in Christ, and is at more pains to seek him then all besides, *Cant.* 3. 1. Even on the Bed of Sickness and Affliction the Spouse sought her Beloved.

Rev. 2. 17.

Job 23. 12

3. A ready and courageous Spirit to bear Testimony for Christ and the truth of the Gospel. He that likes and loves Christ will vindicate him and his Honour from the Reproach of Gain-sayers: When

3. A ready and courageous Spirit to bear Testimony for Christ.

a Believer ſpeaks of Chriſt, he will ſpeak with Reverence and higheſt appretiation of him, when he ſpeaks to Chriſt, he will ſpeak with Faith, Fervency, and Humility: And when he ſpeaks for Chriſt he will diſcover an Heroical Magnanimous Spirit, ſuch a Spirit the Apoſtles had when they were ſtraitly threatned, that they ſhould ſpeak no more in the Name of Jeſus, they anſwer'd with an undaunted Reſolution. Act. 4. 19, 20. *But* Peter *and* John *anſwered and ſaid unto them, whether it be right in the ſight of God, to hearken unto you more than unto God, Judge ye, for we cannot but ſpeak the things which we have ſeen and heard?* Thus the Apoſtle *Paul* took courage againſt *Elymas* the Sorcerer when he ſought to turn away the Deputy from the Faith: The Apoſtle branded him for *the Child of the Devil, and an Enemy of all Righteouſneſs.* *Luther* knew what it would coſt him, even to bring all the Devils in Hell about his ears, yet he was reſolved to go to *Worms* and Preach the Goſpel, though every Tile on the Houſes was a Devil to oppoſe him. Biſhop *Latimer* ſaid often, that the Preaching of the Goſpel would coſt him his Heart-Blood: And ſo it came to paſs, for when he was a Burning, his Blood guſhed forth, and quench'd a great part of the Fire. Here then is a

Acts 4. 17. ἀπειλῇ ἀπειλησώμεθα. *Hebræorum more, quo vehementem & acrem ſignificant interminationem* Eraſ.

Act. 13. 10. *Prædicare Evangelium Dei, nihil aliud eſt quam derivare in ſe totius inferni furorem & Satanæ.* Lut. Loc. Com.

Proof

Proof of a Chriſtians likeing and approving of Chriſt and his Goſpel, when he will plead for the Truths, which are in Jeſus, and vindicate Chriſts Honour from Contempt and Reproaches. A true Believer (when he is called to witneſs for Chriſt) is neither like a Still-Born, nor a Tongue-Ty'd Perſon, but he will ſpeak for Chriſt, and ſtand up for the cauſe of Chriſt, what ever it coſt him. He is not affraid to be good, nor affraid to own a deſpiſed Chriſt, and a Perſecuted Goſpel. To be of a timerous and cowardly Spirit, and to ſeal up ones Lips, when Chriſts intereſt lies a bleeding, what's this but to be ſpiritually benum'd, or elſe Poſſeſſed of a dumb Devil? Wherefore *Luther* profeſſed that he would rather be guilty of the worſt of Crimes, than of wicked ſilence when his Lord ſuffered.

Impius ſim avarus, adulter, imò omnium vitiorum reus; modo impii ſilentii non arguar, dum Dominus patitur. Luth.

SECT. II.

Whether we prize Christ by our likeness and Conformity to him.

Propos. 2. Those that prize Christ endeavour to be like and conformable to him.

I Proceed to the second Proposition, that those who prize Christ endeavour to be like and conformable unto him. Christ is our Head, and we are his Members, and there ought to be a conformity between the Head and the Members. And where this is, it will be evidenced in these three Particulars.

1. There will be a conformity to the commands of Christ, as that perfect absolute and infallible Rule of our Obedience. Christ commands us to repent, and believe the Gospel, *to lay up for our selves Treasures in Heaven*, *to* seek first the Kingdom of God and his Righteousness, to *ask and it shall be given you, to seek and ye shall find, to knock and it shall be opened unto you*: Likewise Christ commands, *enter ye in at the Straight Gate*, &c. In a word Christ in his Gospel commands the whole Duty of Man. The Gospel is every way comprehensive and sufficient to prescribe all things needful for our Salvation.

1. There will be a conformity to the commands of Christ. Mark 1.15. Mat. 6.20. Mat. 6.24. Mat. 7. 7. Mat. 7.13.

tion. We may not then deviſe ways of our own Heads and Fancies, and preſcribe humane Inventions and Superſtitions for Politick ends to juſtle out Divine Inſtitutions. It is not any Rule which will ſerve the turn. As it was not any Pattern which would ſerve for the Building of the Tabernacle, but that Pattern only which was ſhew'd to *Moſes* in the Mount. And the Lord gave a ſtrict charge, Exod. 25. 40. *And look that thou make them after their Pattern which was ſhewed thee in the Mount:* Neither is it any Rule will ſerve, but only the Rule of the Word of Chriſt, which is the Everlaſting Goſpel, and commands our Obedience. Wherefore the Apoſtle glorieth in nothing but the Croſs of Chriſt, Gal. 6. 14, 15. *Neither Circumciſion availeth any thing, nor uncircumciſion, but a new Creature.* And ſuch are Partakers of Peace, and walk according to his Rule, Gal. 6. 16. *And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the* Iſrael *of God.* Let then Chriſt's command ingage us to a ready and chearful Obedience, and let's not diſpute but obey what he commandeth, when he bids *ſeek my Face,* let our Hearts return this ready anſwer, *Thy face Lord will I ſeek.* Pſal. 27. 8.

2. There must be a Conformity to the Life of Christ.

2. There must be a conformity to the Life of Christ. Christ's Life is a perfect Pattern for our imitation, and an exact example of Holiness. Christ lives in every true Believer, and he lives in Christ.

Gal. 2.20. Christ's Image, which consists in Righteousness, is imprinted upon the Lives and Hearts of all his Adopted Children. Christ propounds his own example for Meekness and Humility: Let's then thus argue the

Mat.11.29. case every one in particular, Was Christ humble, and shall I swell with Pride? Was Christ meek, and shall I be transported with anger? Christ was much in Prayer and Meditation, much exercised in watching and fasting; O! what a similitude ought there to be in every one of us unto the Life of Christ? Christ went about doing good, comforting the Afflicted, counselling the ignorant, strengthning the weak. His whole business, even his Meat and Drink, was to do the Will of his Father. Now what pains should we take to imitate Christ in some proportion?

Quest. Quest. *But some will say how can we be as Holy, as Humble, and as Meek as Christ was?*

Answ. *Answ.* I Answer, though we cannot attain to that Equality and Measure of Holiness, which is in Christ, yet we must endeavour after the quality and similitude of

of that Holineſs which was in Chriſt. And what meaſure of Grace we have already attained, we may not propound as the Juſt Standard, or the *Ne plus ultra*, but ſtill we muſt labour for augmentation of every Grace, after the example of the Apoſtle, *forgetting thoſe things which are behind, and reaching unto thoſe things which are before, I preſs towards the Mark, for the price of the high calling of God in Chriſt Jeſus.* Every one that hath true Grace labours for more acceſſions to it, and he that ceaſeth to get more Grace, begins to fail of what he ſeemeth to have. Here than is that perfect Pattern for our imitation, even the Holineſs, Meekneſs, Humility, and other Graces which eminently appeared in Jeſus Chriſt.

Phil. 3.13, 14.

Qui deſinit proficere, incipit deficere. Bern.

Deſinit eſſe bonus, qui deſinit velle fieri melior. Bern.

3. There will be a conformity to Chriſt in his Sufferings. The Apoſtle tells us, Phil. 1.24. *Who now rejoice in my Sufferings for you, and fill up that which is behind of the Afflictions of Chriſt in my Fleſh, for his Bodies ſake which is the Church.* We are not to conceive Chriſts Sufferings to be imperfect (*for by one Offering he hath perfected for ever them that are ſanctified.*) But as Chriſt had perſonal Sufferings in his Humane Body, which are finiſhed, ſo Chriſt hath and ſhall yet have more Sufferings in his Myſtical Body

3. There will be a Conformity to Chriſt in his Sufferings.

dy the Church. Christ hath suffered once for all upon the Cross. But the Saints Militant (which are Christ's Body) must
1 Thess. 3. prepare for Sufferings, they *are-appointed*
3. *thereunto.* They must take up their Cross
Luk. 9. 23. daily. When *Saul* was Converted to be a Preacher of the Gospel, and was chang'd both in his Name and Nature, and of a Persecuting *Saul,* became a Preaching
Acts 9. 15, *Paul, and a chosen Vessel to bear the name*
16. *of Christ unto the Gentiles,* then the Lord shewed him *how great things he must suffer for his sake.* And this is that knowledge that the Apostle so highly valued that he
Phil. 3. 10. might know the fellowship of his Sufferings, being conformable unto his Death. Every true Christian is a Martyr in Heart and Resolution, willing to lay down his Life for Christs sake. It's observ'd that *Luther* used to say that he should never have the Honour to dye for the Professing of the Gospel: But he was a Man valient for the truth, and a Martyr in the purpose and Integrity of his Heart, and a willing mind obtains acceptance. It's
Heb. 11. said *by Faith* Abraham *when he was tryed*
17. *offered up* Isaack. God accepted the real Intentions of *Abraham,* as if he had actually Sacrificed *Isaack.*

Christians must consider before hand, what Religion will cost them, not only the

the loſs of Liberties, Riches, Honours, but ſometimes the loſs of their Lives alſo. And happy are they that die for and in Chriſt. Men in this reſpect have a preheminence above Angels, for Angels have not Bodies to ſuffer withal as Men have. Chriſtians muſt conſider that they are Members of Chriſt their Head, and he hath gone before them in ſufferings, leaving them an example to follow his Steps. Shall Chriſtian expect Pleaſure, and think to Crown themſelves with Roſe Buds, when Chriſt drank a Cup of trembling, and wrung out thoſe bitter ingredients down to the very Dreggs? Shall Chriſtians pamper their Appetites and live in Luxury and Wantoneſs when as Chriſt drank Gall and Vinegar, and in ſcorn was Crown'd with Thorns? Let's conſider farther that we muſt with the Apoſtles deſire to be made conformable unto Chriſt's Death.

Non oportet membra delicijari, ſub capite ſpinis coronato. Tert. Phil. 3. 10.

Queſt. *But it will be askt wherein conſiſts this conformity unto Chriſt's Death?*

Anſw. I Anſwer in regard of Mortification of Sin. Chriſt condemned Sin in the Fleſh. And there holds ſome proportion between the Death of Chriſt, and the Death of Sin in us. Chriſt died for us that our Sins ſhould dye in us: Chriſt died a Curſed Death to note that we ſhould abhor

Rom. 8. 3.

hor Sin as a moſt accurſed thing: Chriſt drank Gall and Vinegar to ſignifie the ſharpneſs of Gods Diſpleaſure againſt Sin, and that Sin ought to be in our account a moſt grievous and bitter thing: Chriſt was nailed to the Croſs and endured great pains to ſhew that we ſhould never let Sin have a quiet Minute of eaſe, but that we ſhould Crucifie every corruption.

SECT. III.

Shewing that thoſe that prize Chriſt burn in ardent Afflictions of Love to him.

Prop. 3. LOve is as ſtrong as Death: It's hotter then the Coals of *Juniper*: All the Waters and Floods of Perſecution cannot quench Love. There's nothing can turn Chriſt's Love from us, and therefore nothing ſhould be able to extinguiſh our Love towards him. Now where Chriſt is valued there cannot be wanting an ardent Love. For thoſe things which we prize moſt, we love moſt: But becauſe there are many pretences, and ſemblances of Love, where Love in reallity is wanting; we muſt bring the Love which ought

ought to be in every Believer towards Chriſt, unto the Touchſtone and Tryal. Wherefore I ſhall fix upon five tryals of our Love to Chriſt.

1. Our Love muſt conſiſt in an univerſal, chearful, and cordial Obedience unto the Commands of Chriſt. Obedience to Chriſt's Commands, is an evident Character of our ſincere Love to Chriſt, John 14. 21. *He that hath my Commandments, and keeps them, he it is that loveth me.* And ver. 23. *If any Man loves me, he will keep my Words.* It's not the verbal Profeſſion of Love to Chriſt, that will ſerve the turn, but a practical Conformity to the Commands of Chriſt, which will obtain acceptance. Pretences of Love are like the barren Fig-tree, which had Leaves without Fruits, or like the Apples of *Sodom*, which ſeemed beautiful to the Eye, but as ſoon as they were touched, they diſſolved into Cinders and Aſhes. We muſt not be Chriſtians only in Name, but in Deed and in Truth: We muſt not only name the Name of Chriſt, but we muſt depart from Iniquity. And we muſt not only ſay that we love Chriſt, but we muſt expreſs our Love by our Obedience unto his Commandments. And we muſt not make any exceptions but we muſt take in all.

1. Our Love muſt conſiſt in an univerſal Obedience to the Commands of Chriſt.

Deus non vult cum exceptone coli, Lex Dei eſt una tota copulativa. Illeric.

all, It's commonly observed, that the Love which descends is greater than that which ascends, as the Love of the Father to his Child is greater than the love of the Son to the Father. I am sure God's Love to us is infinitely greater than our Love can be to him. However we must endeavour after a sincere, chearful, and universal Love. God's Love to us is his Bounty and Beneficence, our Love to him must be a Love of Duty and Service. And though we can never equalize and match the Love of Christ to us. Yet we must endeavour by our Obedience to study to please him, and walk in the ways of his Word, and hereby we giue Testimony of our Love to Jesus Christ.

2. Our Love to Christ must be a supream & principal Love.

2. Our Love to Christ must be a supream and principal Love. Inferiour and secondary sorts of Love are due to Relations, provided they be in subordination to the Love of Christ, and neither stand in competition with him, nor oppesition to him. We may and ought to love our Relations, and love our Lives and Creature-Comforts, always provided that the primacy of our Affections be given to Christ. Though things of this World be dear and near unto us, yet Christ must be esteemed dearer and nearer than all. Christ must be preferred above all and be-

fore,

fore all. The Parents of our Bodies, the Children of our Fleſh, the Wives of our Boſom, the Blood in our Veins, the Heart in our Breaſt, even all the deareſt things in this World muſt be laid down and foregone if they ſtand in compariſon and competition with Jeſus Chriſt. That Man that hath had experience of the Love of Chriſt in his own Soul, and hath taſted how good and gracious Chriſt is, he cannot but acknowledg, that there is ten thouſand times more Beauty and amiableneſs, more Honours and Riches, and more ſolid Satisfaction in Chriſt, than all the choiceſt admirable things, which the World can afford in its greateſt Eſtate and Confluence. Chriſt therefore muſt have the chiefeſt Love, more than ſuperlative, even our Love to him muſt be beyond all degrees of compariſon. It's to be obſerved, that the high Prieſt might not marry *a Widdow*; Why not a Widdow? Because her firſt Love was given to a former Husband. The high Prieſt was a Type of Chriſt: He will not be contented with a ſecond Love; He muſt be loved ſupreamly and principally, His Services muſt be the beſt: A Lamb without blemiſh, a Male in the Flock, and the beſt of the Subſtance was to be offered unto God in the Levitical Law. And under the Lev. 21. 14.

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Gospel, the Worship must be pure, pure Hands must be lifted up and purifyed Hearts are required by Christ. *Fervent* Prayer, Sincere Love: *Simplicity and Godly Sincerity* are required, God rejects the *lame and the blind and curseth the Deceiver that hath in his Flock a Male, and voweth and offers unto the Lord a corrupt thing.* God's Kingdom and his Righteousness must be sought in the first place. That Figure called ὑστερὸν πρότερον must be abhorred in God's Worship. God must have the prime of our Strength, the Marrow of our Bones, the Vigour of our Soul, the Activity of our whole Body dedicated to his Service: Whatever is lovely and desireable under the Sun must strike Sail, and yeild Homage unto Jesus Christ. The supream and primary, the highest and the dearest Love must be given unto Christ alone.

Jam. 5. 16. 2 Cor. 1, 12. Mal. 1. 8. Mal. 1. 14. Mat. 6. 33.

3. Our Love must be whole and undivided.

3. This Love must be a whole entire and undivided Love. It must not be shared with any Corrivals: Christ will not admit any Competitors or Corrivals with him. He will either have all our Love or none. Christ allows not Partnership, nor will have his love to be let to halves. Christ is all in all unto us, and our Affection must be all in all unto him. When the Sun ariseth in its Brightness, the lesser Stars appear not: upon the appearance of

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our Love to Christ, all other sorts of love vanish and disappear. I have read that in a Battel between *Alexander* and *Darius* a Motion was made, that there should be made an equal devision between them, so that by giving each a part a farther tryal by the Sword might be laid aside. But *Alexander* refused the Motion; No saith he, there can be but one Sun in the Firmament, meaning that his aim was to be sole Lord and Master of all. To Christ this may be much more applyed; He is our sole Redeemer; He hath conquered the World, Satan, and our own corrupt Selves; He hath wrought a perfect Redemption for us; He hath merited our whole Love, and requires it wholly and undividedly. It was the Language of that notorious Strumpet; *Let it be neither thine nor mine, but let it be devided.* A divided Heart is faulty, Hos. 10. 2. *Their Heart is divided, now they shall be found faulty.* *David* professed *with my whole Heart have I sought thee.* Ps. 119. 10. And our Love must be with the whole Man, many Alls are reckoned together, Deut. 6. 45. *Hear O* Israel, *The Lord our God is one Lord. And thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Strength.* Christ expects from us a total, not a partial Love. He will not

have his Love parted between him and Anti-christ, between him and Mammon, between him and a Lust; Christ will not be so unequally yoaked: The Ark and Dagon, the *Ephod* and *Teraphim* cannot stand together. A Mungril Religion, partly for Popery, and partly for Protestantism, is abominable in the sight of God. When Men (as Water-men look one way and Row another) pretend in visage and shew to be for the Interest of Christ, but in reallity drive Designs for Anti-christ: When Men (as *Sanballat* and *Tobiah* offered to build for the *Jews*, but intended to destroy them) pretend in publick to propagate the true Religion, but in private undermine and seek the extirpation thereof: such as these God will discover and their Sins will find them out, and they shall appear not only odious to God, but to Men also. We read of *Redwald* King of the *West Saxons*, that after he had professed himself converted to Christianity, he erected in the same Church, one Altar for the Worship of the God of the Christians, and another for the Worship of his Heathen Gods. And this way of worshipping God was no worshipping, and worse than no worshipping at all. We have an Instance in that mixture of the *Samaritans* Religion: Several Nations and

and Cities amongſt them according to their own deviſed ſtentions choſe ſeveral Gods. And it is ſaid, 2 Kings 17. 33. *They feared the Lord, and ſerved their own Gods.* But what a Judgment the Lord paſſeth on them, Pſal. 34. *Unto this day, they do after their former manner, they fear not the Lord.* If then we pretend to love Chriſt and love other things in competition with him, we do not love him at all. It was the great Sin of the *Jews* to make mixt Marriages, and to be unequally yoaked with Heathens: Inſomuch as their Language betrayed them not to be a genuine ſort of the *Jews*, not of the right breed of the *Jews*: For they ſpeak in the Language of the *Jews*, and in the Language of *Aſhdod*. So it's their Sin, and a far greater to join Chriſt with Harlots, I mean, to yoak Chriſt and Antichriſt (as far as in them lies) together. And ſuch there are, who would reconcile *England* and *Rome*, Proteſtantiſm and Popery. But they may as ſoon reconcile the *Arctick* and *Antartick* Poles, conſidering that there are between us fundamental differences both in Principles and Practices: Chriſt will ſay one day as *Elias* doth to the Worſhippers of *Baal*; *How long halt ye between two Opinions: If the Lord be God follow him, but if Baal then follow him.* So it may be ſaid, 2 King. 18. 21.

ſaid, why do People hanker between Chriſt and Antichriſt? Why do they not plainly declare themſelves what they deſign, that ſo we may know where to find them? But be aſſured that if Men neglect Chriſt and ſeek after other Lovers: If they leave the true Worſhip, and betake themſelves to falſe Worſhip; they will pay dear for it. Let Men pretend what they will, if they have a Heart and a Heart, a double and a divided Heart partly between Chriſt and any other, Chriſt will not accept of their Love as genuine and right, but account it falſe and ſpurious.

4. Our Love to Chriſt muſt be ſincere.

4. Our Love to Chriſt muſt be ſincere and incorrupt without Hypocriſy, abſtracted from all ſelf-Intereſts, and ſiniſter Reſpects. He that loves Chriſt muſt love him with a ſingle, ſincere, and incorrupted Spirit. Incorrupted I name; becauſe I have the Apoſtle for my Warrant. *Grace be unto all them that love our Lord Jeſus Chriſt in Sincerity.* The Word rendred for Sincerity ſignifies *Incorruption:* Such who are ſincere and incorrupt abhor all mercenary Love and all verbal Complements. Between true Love and complemental Love, there's as wide and vaſt a difference, as there is between Courtſhip and Friendſhip. Chriſt ought to be loved for Himſelf, for his Beauty, Goodneſs, and

Eph. 6.24.

ἀφθαρσία. *Significatur is, qui nulla vi, nullis precibus, nullis illecebris, i. e. a recto abduci patitur.* Grot.

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Excellency. There's enough in Christ to enamour a Soul, and ravish it with Delights, notwithstanding all the hardships and sufferings which come by Christ. For one Beam of Christ's reconciled countenance and one glimpse of his Love will superabundantly recompence the greatest sufferings for his sake. Wherefore let us lay aside altogether all oblique aims, and collateral Interests, and in the simplicity and singleness of our Hearts love Christ with the most ardent Affection. The *Shecemites* embraced Circumcision upon a Politick Design, to compass in all the Cattel and Substance of the *Israelites*. The People followed Christ for the Loaves: And therefore the *Gadarens* petitioned for Christ's departute, because they were so affected with the loss of their Swine, insomuch that they preferred their Swine before a Jesus. A Man mentioned in the Gospel, pretended such respect to Christ, as he offered to follow him whether ever he went: But Christ who knew his Heart, discovered, that he only aimed at his own accommodations for a dwelling place, as may appear by Christ's Answer, Mat. 8. 20. *And Jesus saith unto him, The Foxes have holes, and the Birds of the Air have Nests, but the Son of Man hath not whereon to lay his Head.* Gen. 34. 23.

Herein conſiſts the high commendation of Love, when ſelf is abandoned, and the Beloved is entirely embraced, and when we renounce all ſelf Love, and in Sincerity ſet our Affection on Jeſus Chriſt, then our Love is genuine and of the right ſtamp: For to love Chriſt for Himſelf and Holineſs for its ſelf is a conſtitutive difference of a Child of God, a diviſive difference to diſtinguiſh a true from a counterfeit Lover, and one that loveth in ſhew and ſemblance, from him that loveth in reallity and in Truth.

5. Love to Chriſt muſt be conſtant, and laſting; we muſt not love him by fits and ſtarts, as humors take us, and as may ſerve moſt for our particular Intereſts: Both in Proſperity and Adverſity, in a Storm as well as in a Calm, in days of Afflictions and Troubles (when Wars and Oppoſitions are multiplyed) as well as in *Halcionian* Days of Peace and Tranquillity, our love muſt be one and the ſame, fixed on Jeſus Chriſt. The Church was of ſuch an excellent frame of Spirit, as to give thanks in a time of God's diſpleaſure, Iſa. 12. 1. *O Lord, I will praiſe thee, though thou waſt angry with me.* Both in Proſperity and Adverſity *David* had a fixed and an eſtabliſhed Spirit. For when his Soul was amongſt Lyons, and when *their Teeth was*

5. Love to Chriſt muſt be conſtant.

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as Spears and Arrows, and their Tongue a sharp Sword. When his Enemies prepared Nets and digged Pits for him, yet then he profeſſeth, *My Heart is fixed, O God, my Heart is fixed, I will ſing and give praiſe.* And when he was in Proſperity he ſhews the ſame excellent temper. *O God my Heart is fixed, I will ſing and give praiſe, even with my Glory.* Pſal. 57. 7. Pſ. 108. 1.

Love is that grand laſting Grace: It laſts unto Eternity. Faith and Hope carry us (as I may ſay) to Heaven Doors and there leave us, for when we enter into Heaven our Faith is turn'd into Viſion, and our Hope is turn'd into Fruition; there we ſhall enjoy the bleſſed Preſence of the Holy Trinity: But Love abideth for ever. We ſhall always love God: Our Love is here begun on Earth and ſhall never be conſummated till we partake of Eternal Glory. Wherefore then whilſt we live here in this World, let us not abate a jot of our Love, but dayly endeavour after Augmentations: Notwithſtanding Hardſhips and Oppoſitions from the World, let our Love to Chriſt be like the Love of *Jonathan* that abode in its Strength. Love which holds out to the end, which paſſeth through good report and bad report; both through fair and foul Weather: that's the Love which

will obtain Acceptance. Love will conquer Difficulties, as *Jacob*'s did to *Rachel*, who thought many years but a few days becauſe he loved her. Love to Chriſt will make us willing to paſs through Fire and Water, and encounter Sons of *Anach*, and Beaſts of *Epheſus*. Love will cauſe a Chriſtian to be willing to bear and ſuffer any thing for Chriſt: Perſecutions, Oppoſitions, and variety of Sufferings, try the Sincerity and Conſtancy of a Chriſtian's Love to Chriſt, There's a conſtraining Power in the Love of Chriſt, which engageth all Chriſt's adopted Children to hold faſt their Profeſſion, to be faithful to Death, to account Chriſt All in all, and perſevere in their Faith, ſo that Difficulties are as Whet-ſtones to ſharpen a Believers Fortitude. And the Snuffers of Perſecution makes the Saints Candles burn brighter. And thus in theſe five mentioned particular Tryals, I have repreſented our Love to Chriſt.

CHAP.

CHAP. XI.

Containing an Use of Exhortation to labour for the excellent Grace of Faith, and an Use of Direction.

THe foorth Use is for Exhortation. Is it so that Christ is only precious to Believers, then let's hence infer one grand Duty to labour for the excellent Grace of Faith. Hereby we shall set the highest value on Christ. Faith is an instrumental means to help us to know the excellency of Christ: For Faith is an Eye to behold Christ, Faith is a Hand to receive Christ, a Mouth to feed on him, an Heart to believe on him. But we must interpose this caution, that Faith receives all of Grace, and Mercy, and nothing of Merit. Faith embraces Christ, but Christ first gives Faith to embrace him. Faith rests and relies on Christ, but Christ supports our Faith. If we believe, he works it in us, we must be thankful for what we receive, and give God the Praise and Glory

Use 4. For Exhortation to labour for Faith.

ry of all. The Apoſtle gives an abſolute determination, Eph. 2. 8. *For by Grace are ye ſaved through Faith, it is the gift of God.*

That our Endeavours, Affections, even the whole Man may be quickned to get this choice and excellent Grace of Faith. I ſhall lay down theſe enſuing perſuaſive Arguments in the following Section.

SECT. I.

Containing perſuaſive Arguments to get Faith.

THat I may uſe all the prevailing Arguments (as far as I apprehend) to get Faith, I ſhall inſiſt on theſe following.

Arg. 1. Faith is the condition of the Covenant of Grace.

1. Faith is a condition of the Covenant of Grace. The Covenant of Works was, *do this and live*, none but Chriſt who is God and Man could perform this Covenant. The Covenant of Works will not abate us a Tranſgreſſion in the leaſt title: It exacts perfect Obedience, and curſeth the Tranſgreſſor. *Who continues not in all things,*

Gal. 3. 10.

things; which are written in the Book of the Law to do them: But the Covenant of Grace runs, *Believe and thou ſhalt be ſaved.* The Law ſheweth us our Sores and Wounds: the Goſpel applyeth Soveraign healing Plaſters. The Law like a Serjeant arreſts and ſhuts us up, and ſo hampers us that we cannot poſſibly eſcape. The Goſpel ſets us at Liberty, Gal. 3. 22. *But the Scripture hath concluded all Men under Sin, that the promiſe by Faith of Jeſus Chriſt might be given to them that believe.* Who then can lay any claim to this Covenant but the true Believer, God accepts the Faith of a Believer through Chriſt's Merits, inſtead of legal Obedience: Wherefore we read of that *Righteouſneſs which was of Faith*, which is a Righteouſneſs imputed by Chriſt's Righteouſneſs, even a Righteouſneſs without us, which is our Juſtification. And here's the great priviledg of a Believer; That he is juſtified by the Righteouſneſs of another, and not by any Righteouſneſs of his own, but only by the Righteouſneſs of Chriſt by imputation: By Chriſt's Merits; of Unrighteous we are made Righteous. For ſaith the Apoſtle, 2 Cor. 5. 21. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.* So that hence it's evident that He was ac-

Αλλα συνέκλεισεν ἡ Γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. Gal. 3. 22.

Lex veluti ſit complexa, concluſeritque omnes in peccatum, peccaturum virſus oſtendit. Oecum. Rom. 9. 20.

accounted a Sinner by Imputation, for he imputed our Sins unto himself, and we are accounted Righteous by Imputation, for he imputes his Righteousness unto us. Here then appears Riches of Mercies, that Evanglical Righteousness is accepted instead of Legal Righteousness. Christ's Wisdom makes amends for our Folly: Christ's Obedience for our Disobedience, and Christ's absolute Perfection, for our manifold Imperfections.

Now the Believer only hath interest in the Covenant of Grace. Covenants essentially include Conditions. The Covenant is a free Covenant, a free Gift, and of free Grace. The Condition on our part is Faith, but the Condition as well as the Covenant are given of God. Take heed therefore O Christian that thou Sacrifice not to thine own Net and Dragge: O do not trust to thy own Strength and Ability, as if thou wert able to perform this Condition: For the best of Believers by rheir own Strength are no more able to believe, than to perform the Commandments. Both to *will and to do* are the work of God. And as *Chrysostome* observes, God gives the very propension and inclination to will. Faith indeed is the Believers Act, and it's his duty *to believe*, but it's God's Gift; Faith is a lively Motion working

Phil. 2.13. Κὶ προθυμίαν ἡμῖν παρεδίδοτο. Chrys.

king upon a Believers Heart, but this Motion is powerfully wrought by the Assistance of God's Spirit. Whoever thou art, if thou believest give God the praise of working this Belief in thee: For God enables thee to perform what he requires, and thou couldst not do any thing acceptably unto God, unless he first gave to thee what he commandeth of thee. Hence the Apostle tells us, that *We are buried with him in Baptism, through the Faith of the operation of God, who hath raised him from the dead.* The self-same Power that raised up Christ from the Dead, must raise us up to believe in Christ. Col. 2. 12.

2. Faith is an instrumental means of our Union unto Christ. Between Christ and us there must be an Union, before there can be an Imputation of Righteousness. We believe before we are Justified. How Justification may be (as some suppose) *ab Æterno*, I can no more conceive than Glorification is, (such is in the secret Decree of God.) That Faith goeth before Justification is evident from Gal. 3. 24. *The Law was our School-master to bring us unto Christ, that we might be justified by Faith.* We believe that we may be justified, Christ is said to be *of God, made unto us Wisdom, Righteousness, Sanctification, and Redemption.* It's said unto us who were first united unto *Arg.* 2. Faith is an Instrumental Means of our Union unto Jesus Christ.

unto Christ by Faith; That is that which
Eph. 3. 17. the Apostle prays for, *That Christ might dwell in their Hearts by Faith.* As there is a substantial Union between God the Father and God the Son, so there is a Mystical Union between Christ and all his Members. This (as the Apostle saith) is
Eph. 5. 31. a great Mystery *concerning Christ and his Church.* And this Union the Apostle declareth farther, 1 Cor. 6. 17. *But he that is joined unto the Lord is one Spirit:* The Spirit on God's part, and Faith on our part (which Faith we could not have, unless God first gave it) makes up this Union between us and Christ, *i. e.* a Mystical Union. And by vertue of this Union we paticipate of Juice and Nourishment from Christ, as the Branch doth from the Vine, and receive influence as a Member from the Head, and we receive Supportation and Strength, as the Building from the Foundation. Farther yet in the very Grave we shall yet remain united to Christ. For Christ will be with us in the Grave. Every Saint is a part of Christ's Body, and not one Member can be wanting, otherwise (which is impossible) Christ's Body would not be compleat. And these Bodies of ours, (if they be the Bodies of true Believers) they shall be *made*
Phil. 3. 21. *like unto the glorious Body of Jesus Christ.*

Ut indicet ad-istam Spiritus unitatem opus esse solidi et constanti cohæsione, qualis est membrorum in corpore, & ramorum in arboribus. Musc.

This

This Union is the ground of Communion with Chriſt. There' a mutual Union and Communion between Chriſt and his Members, for in Chriſt there's a fulneſs, *and of his fulneſs we receive Grace for Grace.* Joh. 1.19. There's in Chriſt fulneſs of Wiſdom to Counſel us, and of Mercy to pardon us, of Righteouſneſs to juſtify us, and of Holineſs to ſanctify us, and of Eternal Glory to make us happy to all Eternity. The Head takes care of all the Members. Chriſt the Head of his Church will not leave it deſtitute of Supplies and continual Influences from him. Now it's Faith that makes particular application of all the benefits of Chriſt. By Faith we draw vertue from Chriſt, and fetch Supplies from him. In hearing, by Faith we taſte the ſweetneſs of God's Word: In praying, by Faith we have a ſtered Communion with God, and receive a gracious anſwer of our Prayers; In receiving the Lord's Supper, by Faith we feel Strength and Help for the ſubduing of our Corruptions. So then Faith is an Inſtrument that makes Chriſt and all his Benefits our own by particular Application.

3. Faith gives us Victory over all our Enemies. There are three grand Enemies of our Salvation, *viz.* the Fleſh, the Devil, and the World. 3. Faith gives us Victory over all our Enemies.

1. The

The first Enemy is the Flesh.

1. The Flesh (*i. e.*) corrupt Nature is a grand Enemy, always plotting destructive Designs against us, and the harder it is to be avoided, because it is an inbred Domestick Enemy, an Inhabitant that lieth in our Bosom, like the *Syren* it lulls us asleep, and then devoureth us, it kisseth and kills, embraceth and strangles, and when it maketh the most fair and plausible pretences, then it intends the most mischief. It's an Enemy to God, even *Enmity* it self in the abstract. We read of the miserable estate of unregenerate Men, who have this grand Infamy stampt on them *fulfilling the desires of the Flesh*: In the Original it's τὰ θελήματα τῆς σαρκὸς, Eph. 2. 3. *The Wills of the Flesh*, plainly shewing that the Flesh hath a commanding Will requiring Obedience. And the Flesh hath an enticing alluring way to entice Sinners, and draw them with all alluring Persuasions to follow that way that leads to Destruction. For we read of Seducers that *they allure through the Lusts of the Flesh*, 1 Pet. 2. 18. The Expression is emphatical δελεάζουσι: They lay a bait and so allure to the mine of those that take it. We must beware of the Baits of the Flesh, least if we swallow them we be choaked by them. Many Diswasives the Scripture gives against lusting, loving and live-

Inter amplexus strangulat.

Τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν. Rom. 8. 7.

Hic observemus hominis voluntatem divinæ voluntati per omnia adversari. Calv.

living after the Fleſh. It's the Apoſtles charge, & entreaty both, 1 Pet. 2. 11. *Dearly Beloved, I beſeech you as Strangers and Pilgrims abſtain from fleſhly Luſts:* And there's a ſtrong Argument added to perſuade in the following Words, *which war againſt the Soul.* The Fleſh ſets it ſelf in battel array, and uſeth all the battering Engines which it can invent, that it may conquer the royal Cittadal of our Immortal Souls. Other diſwaſives which the Scripture uſeth againſt the Fleſh are, Rom. 8. 6. *To be carnally minded is Death.* And Rom. 8. 8. *They that are in the Fleſh*, that is, they that abide in the ſtate of unregeneracy, *they cannot pleaſe God. And Fleſh and Blood cannot inherit the Kingdom of God.* 1 Cor. 15. 50.

Now having diſcovered our Enemies, let's prepare to encounter with them, and the Weapon which we muſt uſe is Faith: For Faith is an Inſtrument to ſubdue our ſelves even unto our ſelves, even corrupt ſelf unto renewed ſelf. When thy pretended Friend (*i. e.*) thy Fleſh, but rather that real Enemy, which (as I may compare) is as a Snake, which is in thy Boſom; I mean corrupt Nature enticeth and allureth thee to Sin, and aſſaults thee with renewed Forces; fight by a ſtrong Faith againſt this dangerous Enemy: ſo through the ſtrength of God thy corrupt ſelf will

be ſubdued unto thy renewed ſelf, (*i. e.*) the Fleſh unto the Spirit.

A ſecond Enemy is the Devil.

A ſecond Enemy is the Devil. The Devil throws Darts, and not ordinary Darts, but fiery Darts: Wherefore the Apoſtle exhorts us *above all taking the Shield of Faith, wherewith we ſhall be able to quench the fiery Darts of Satan.* The Devil is a potent Adverſary compared to a Lyon for Strength; and not to a Lyon penn'd up in his Den, but to a rageing Lyon; not a ſleepy, but a roaring Lyon; not a lazy, but an induſtrious Lyon; and induſtrious to act Cruelties. Wherefore the Apoſtle's caution is both ſeaſonable and neceſſary, 1 Pet. 5. 8. *Be ſober, be vigilant, becauſe your Adverſary the Devil, as a roaring Lyon walketh about, ſeeking whom he may devour.* And what's the Weapon offenſive and defenſive againſt this potent Enemy? The Apoſtle preſcribes it, ver. 9. *Whom reſiſt ſtedfaſt in the Faith:* This Adverſary hath ſtrong holds. *And the Weapons of our Warfare are not Carnal, but mighty through God, to the pulling down of ſtrong holds.* *Luther* uſed to ſay. *Although the Devil could do great things, yet he ſhall never do all things.* This Adverſary is a ſubtil Adverſary: He hath Devices, Methods, Snares, and Depths. He is an inveterate and long experienced Enemy; He

Eph. 6. 16.

2 Cor. 10. 4.

Eſto Diabolus magnipoteris, nunquam eris Omnipotens. Luth.

He uſeth all the Sophiſtry and ſubtil devices to ſeduce Mankind. To Envy he adds Lyes, and to Lies malicious Proſecutions, and the moſt exquiſite arts of cunning conveyance to deſtroy precious and immortal Souls. How neceſſary is it for us to be always ready armed with the Divine Panoply, even the compleat Armour of a Chriſtian, *viz. The Girdle of Truth, the Breaſt-plate of Righteouſneſs, the Shoes of the Goſpel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit.* Let us fight with theſe Weapons, and we ſhall overcome. Let us *reſiſt the Devil, and he will flee from us.* Notwithſtanding all the Arts of Legerdemain and the cunningeſt ſort of Sophiſtry which Satan uſeth, a well grounded unfeigned Faith (which worketh by love, and purifieth the Conſcience, and which relyeth and ſtayeth upon God's Promiſes) this Faith under God will conquer Satan's ſubtile Machinations. This is the Faith which will be victorious. Such a Faith joined with fervent Prayer was in *Luther*, who faſted and prayed for a young Man at *Wittenberg* who had given his Soul to the Devil: Whereupon the Devil threw in the Indenture through the Window. Let Faith hold out, and let the ſtrength of Faith act vigorouſly, then will

Eph. 6. 14, 15, 16, 17.

Jam. 4. 7.

the Temptations of Satan be quickly vanquiſhed.

3. Enemy is the World.

3. Enemy is the World, with all its Riches, Honour, Grandeur, Pomp and Bravery: Theſe tempt and allure Men to Conformity to them. The World throws to one a Ball of Pleaſure, to another a Ball of Honour, to a third a Ball of Profit, and exceeding great Riches. O! what ſweet melodious Muſick doth the World play, and how doth it bewitch Multitudes to dance after the World's Pipe, and how many are there who for the fruition of a few paltry Delights of this preſent World have hazarded their Souls to all Eternity? What way then is their left to get Victory over the World? The Apoſtle informs us, 1 John 5. 4. *This is the Victory that overcomes the World, even our Faith.* Where Faith is principled in the Word of God, it will prevail with a Chriſtian *not to be conformed to the World: And not to love the World.* Faith will help a Chriſtian to live above the World, and to mind heavenly things, and to have his Converſation in Heaven. And thus through the ſtrength of Faith being acted and enlivened by the ſtrength of Jeſus Chriſt, we get Victory over our Spiritual Enemies, *viz. the Fleſh, the Devil, and the World.*

Rom. 12. 2. 1 Joh. 2. 15.

4. Faith

4. Faith gives us a Title to, and Interest in the Divine Promises. All the Promises are made in Christ, and in him they are *yea and Amen*. Now Believers have only a propriety in the Promises: without Faith we can lay no claim to any Promise. *Godliness* (saith the Apostle) *hath the Promise of this Life and that which is to come*. There's a love of Beneficence, whereof all Creatures are partakers: Not the least creeping Creature but tastes of God's Bounty: God feeds the poorest Creature. This is a general Providence which extends to all good and bad, just and unjust. The Sun shines on the unjust as well as on the just, through God's common Bounty. But how many Curses, Forfeitures, and Variety of Mischiefs befall wicked Men, so that their Bread is Gravel, their Table their Snare, their Bed a Bed of Thorns; They have outward Riches, and no Man should rob them because they are wicked, yet they have them unsanctifyed, they have not God's reconciled Countenance to comfort them. Therefore *Luther*, speaking of the *Turkish* Empire, saith, *that as great as it is, it is no more than a Crum of Bread, which the Father of the Family gives to his Dogs*. Whatsoever wicked Men have is *ex largitione*, of common Bounty and by vertue of a gene-

4. Faith gives us a Title to, and Interest in the Divine Promises. 2 Cor. 2. 10. 1 Tim. 4. 8.

Turkium Imperium quantum est, est nisi mica Panis, quam Pater Familiæ projicit suis Canibus. Luth.

ral Providence. But Godly Men enjoy all their Subſtance, *ex ſpeciali Providentia & Promiſſo.* They have Chriſt with all their worldly Enjoyments. They receive all outward things in Mercy, and ſanctified. Not a Bit of Bread a Believer eats but it is by vertue of a Promiſe: Wherefore Faith helps a Believer in all Streights and Difficulties, to apply the Promiſes for his Supportation and Conſolation.

Poor Perſons plead their wants and preſſing Poverty? But Faith anſwers all Objections by propoſing the Promiſes, one is, Pſal. 34. 9, 10. *O fear the Lord ye his Saints, for there is no want to them that fear him. The young Lions do lack and ſuffer hunger: But they that ſeek the Lord ſhall not want any good thing.* Another is, Pſal. 84. 11. *The Lord God is a Sun and Shield, the Lord will give Grace and Glory, no good thing will he withhold from them that walk uprightly.* A third is, Matth. 6, 33. *But ſeek ye firſt the Kingdom of God, and his Righteouſneſs and all theſe things ſhall be added unto you.* A fourth Promiſe is, Rom. 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.* And that one Promiſe may be added, *ex abundanti*, the laſt but not the leaſt of what hath been already mentioned, *viz.*

Heb.

Heb. 13.5. *Let your Conversation be without Covetousness, and be content with such things as ye have, for he hath said I will never leave leave thee nor forsake thee.*

Those five Negatives have the force of the strongest Negation. Consider that all the Faithful are the Houshold and Family of God, and he is never a whit the poorer by maintaining Multitudes Rich Men may decrease in their Estates by being over liberal to others: this the * Orator reproves as a very great folly: But God by giving wasteth not. The Sun looseth no Light by communicating Light to others: For its Light cannot be wasted. The Fountain looseth no Water by giving Water to Streams. Now God is a Light never extinct, a Fountain never exhausted; all the Granaries, Treasures, Cattle on a Thousand Mountains, and all the Hearts of Men, are at Gods disposing, and he orders them all for the supply of his People. There's no deficiency, nor weakness nor Poverty in God.

οὐ μὴ σε ἀνω οὐδ οὐ μὴ σε ἐγκαταλίπω.

* *Multi Patrimonia effuderunt inconsulte largiendo. Quid autem stultius est quam quod libenter facias curare, ut id diutius facere non possis?* Cic. Offic. l. 2.

All the Promises are the Believers Interest, or *Magna Charta*, for Heaven: They are so many Wells of Salvation. And Faith (through Gods Gift is a Bucket to draw Waters of Consolation out of those Wells. All the Promises are as so many Breasts of Consolation, and Faith is as it

Isa. 12. 3.

were a Mouth to ſuck Milk out of thoſe Breaſts.

Wherefore in all Conditions inward or outward, let Faith act on Promiſes, and depend on them, and by experience a Believer will find ground of ſingular ſupport and comfort in the Promiſes.

5. Faith gives us an inſight into Heaven and a proſpect into eternity, *Paul* was wrapt up into the third Heaven and by Faith had a foreraſt of thoſe unſpeakable Joys.* *Stephen* by the Eye of Faith (though the Stones were about his Ears) ſaw the Heavens opened, and Chriſt ſtanding at the Right Hand of his Father. *Job* on the Dunghil when he was ſcraping himſelf with a Pot-ſhread by the eye of Faith ſaw his Redeemer. By Faith *Moſes* amidſt all the Reproaches and Cruel Bondage in *Ægypt*, ſaw the recompence of reward. Faith is the Eye, whereby we peep through the Curtains of Mortality, and take a view of the Glory of Heaven. By Faith we enjoy Communion, with Father, Son, and Holy Ghoſt, we receive the firſt Fruits of that plentiful Harveſt, earneſt, or part of payment of a greater Sum, which we ſhall receive in Heaven. The

5. Faith gives us an inſight into Heaven, and a Proſpect of Eternity.

* A Reverend and eminently learned Divine gives his conjecture that at that time when *Paul* was Stoned, he was in a Trance, and ſaw the third Heaven. The Reaſon of his Suppoſition he gives, becauſe the ſelf ſame Year that *Paul* was Stoned, he was caught up into the third Heaven. *A. B. Uſher.*

Glory

Glory which is to be revealed is apprehended in part in this Life, by true Believers. We have a pledge and some foretasts of the Glory in Heaven. What necessity then is incumbent on us to get this Grace of Faith both as to the truth and growth thereof? We have such daily need of Faith as we cannot live without it. When we pray, Faith makes us successful; when we hear the Word, Faith helps us to profit; when we suffer Affliction, Faith helps us to be Patient. In a Word, in dissertion Faith makes us comfortable; in Tryals and Encounters, Faith makes us so couragious as to *stop the Mouths of Lyons, quench the violence of Fire*, &c. In Life Faith makes us fruitful, and in Death Faith makes us Victorious. And whilst we live in this World Faith helps us to a Prospect of Heaven. As the *Israelites* saw a glimps of *Canaan*, though afar off, whilst they were in the Wilderness; so a true Believer by the Eye of Faith sees the Heavenly *Canaan*: He enjoys a Sacred Acquaintance and Communion with God in his Covenants, Promises Gracious Influences, so that by Faith we enjoy an Heaven upon Earth, (*i.e.*) some fore-tasts of that Eternal Happiness which is reserved in Heaven for us. Heb. 11. 33, 34.

SECT.

SECT. II.

Containing an Use of Direction.

Use 5 for Direction how to get and increase Faith.

SEeing then (as it's evident by the premiſes) that only true Believers ſet a high eſtimate upon Chriſt, and Faith is eſſentially requiſite to get and keep ſo high an eſtimation of Chriſt. I ſhall now proceed to the 5th. Uſe, which is for Direction, how we may get, and increaſe Faith. To this purpoſe, I ſhall preſcribe ſome means partly internal, and partly external both exceeding neceſſary.

The Spirit is an internal means of getting Faith.

First for Internal, Means, and that is the Holy Spirit of God. Faith is a Divine Habit infuſed into the Soul by the Spirit of God. Hence we are ſaid to have *the Spirit of Faith.* 2 Cor. 5. 13. The Spirit doth not ſtand in need of Moral Perſuaſions to excite us to Faith leaving it to the indifferency of our wills and underſtandings whether we will chuſe, or refuſe, aſſent, or diſſent: But the Spirit of God works powerfully and irreſiſtably, and of unwilling makes us willing by antecedent

Nolentem prævenit ut velit volentem ſubſequitur ne fruſtra velit. Arg. de Grat. & lib. Arg.

Grace,

Grace, & of willing makes us more willing by Subsequent Grace. The Seeds of Faith are not sown in our Nature. We are Dead as were those dry Bones, mentioned by *Ezekiel*, until the Spirit of God infuse vital Operations into the Soul. The Beginnings of Augmentations and finishings of our Faith all proceed from the Operations of the Spirit of God. Where this Spirit is, it opens the eyes of the Mind, that so we may understand the infinite value of Christ, and the absolute necessity of Faith to make particular application of him unto our selves. Faith is a wise gift of God, and it makes Believers wise unto Salvation. Faith and knowledge are hand-fasted and may not be separated. Joh. 17. 3. *This is Life Eternal to know thee to be the true God, and him whom thou hast sent Jesus Christ. There can be (saith a Learned Author) no Knowledge without Faith, nor any Faith without Knowledge.*

Ezek. 37. 2.

οὐδ' ἡ γνῶσις ἄνα πιστέως οὐδὴ πίστις ἀνευγνώσεως, *Clem. Alex.*

2. The Spirit of God as it opens the eyes, so it inclines the will to yield ready Obedience unto Christ. As soon as Divine Light breaks in upon the Soul by the powerful illumination of the Spirit, then by the assistance of the same Spirit, the will is made pliable and willing, and becomes as swift in it's Motions as *the Chariots of* Aminadab, to embrace Jesus Christ with

with the Arms of Faith. Now we cannot come to Christ, *unless the Father draw us.* Wherefore the Spouse prays, *draw me, and I will run after thee.* Though we are not to be accounted as meer Stocks, and Stones; (Because God hath endew'd us with a reasonable Soul, and the faculties of understanding and Will) yet unless we be assisted with Supernatural strength, we cannot perform any Supernatural works: We must fetch strength from Heaven, otherwise we cannot perform any Spiritual action in a Spiritual manner, But being prevented and assisted by Divine Grace, we can cooperate through the assistance of that Strength, as the Apostle professeth. Phil.4.13. *I can do all things through Christ that strengthens me.* We cannot understand any saving Mystery, till the Spirit inlightens us, neither can we will any good thing till the Spirit of God inclines us: But by the assistance of the Spirit we have our eyes opened to discern what is good, and our Wills inclind to act what is good. Having mentioned the Internal means of getting and increasing Faith,

Cant. 6. 12.
John 6.44.
Cant. 1.4.

External means of getting & increasing Faith.

I come now to the External means, and they are three, the Word, Prayer, and the Lords Supper.

1. The

1. The Word is an External means both to get and increaſe Faith: and we are to conſider the Word in a threefold Capacity as it is Read, Preached, and Meditated on; and in all theſe reſpects the Word exceedingly conduceth both to the begetting and encreaſing of Faith.

1. The Word is a means to get and encreaſe Faith.

1. The Word read.

1. The Word read and augmenting of Faith. *John Huſs* (whom *Luther* calls *Sanctiſſimum Martyrem*) was Converted by reading of the Scriptures. Reading of Scriptures in publick Aſſemblies is an Ordinance of God, and anciently practiſed, for we read. Neh. 8. 8. *So they read in the Book, in the Law of God diſtinctly, and gave the ſence, and cauſed them to underſtand the reading.* It's our Duty likewiſe in our private Houſes, and in our Cloſets to read the Word of God. *Joſhuah*, a great General, is Commanded to read the Book of the Law: His Military Imployment allows no diſpenſation from reading of the Book of God. He (notwithſtanding his great and weighty affair) was injoin'd both to ſpeak of, and Meditate in the Law of God Day and Night, *This Book of the Law ſhall not depart out of thy Mouth, but thou ſhall meditate therein both Day and Night, that thou may obſerve to do, according to all that is Written therein, for then*

Joſh. 1. 8.

Deut. 17, 18. *then thou shalt make thy way prosperous, and thou shalt have good Success,* The Book of Books, Kings themselves must read: *And it shall be when he sitteth upon the Throne of his Kingdom, that he shall write a Copy of this Law out of a Book, out of that which is before the Priest and* Levites. *And it shall be with him, and he shall read therein all the Days of his Life, that he may learn to fear the Lord his God, to keep all the words of this Law, and these Statutes to do them.* The Holy Scripture is the Rule of the Government, and the Conversation of the greatest Potentates. By keeping close to the Rule of Scriptures, they both learn to govern well, and live well. We read Acts 15, 21. *For* Moses *in old time hath in every City them that Preach him, being read in the Synagogues every Sabbath day.* The meaning I suppose to be this, that after reading an Exposition was given of the sence and meaning. It concerns all sorts of Persons to read the Scriptures. It's the Peoples Duty (though *Popish* Priests Sacriligiously Rob the People of the reading of the Scriptures) to read the Scriptures, there's an express charge given. *Deut.* 66. 7, 8. *Deut*, 31. 11, 12. And Christ gives a strict
Joh. 5. 39. command, *Search the Scriptures, for in them ye think ye have Everlasting Life, and they are they which testify of me.* The Apostle

ſtle *Paul* chargeth *Timothy* to *give attendance unto reading:* If then we would get Faith in Chriſt, we muſt read and ſtudy the Word of God. Every one is bound to believe with an Explicite Faith and not to take things upon truſt by an implicite Faith from *Popiſh* Prieſts: We muſt ſee with our own eyes (as the Spirit of God hath opened them) and not truſt upon the *Popes* Spectacles. It's a great Sacriledge in the *Pope* and his Adherents to keep the Scriptures from the ſight of ſuch (as they call Lay People) It was in *Q. Maries* days Prohibited to read the Bible, and ſome for reading of it were brought to trouble, as *William Hunter*, and others, as in the Acts and Monuments ſtands upon Record. And K. *Hen.* Eighth made a ſevere Law againſt the reading of the Scriptures in *Engliſh*. *Bellarmine* denies the reading of Scriptures to all, ſo doth *Molanus*, *Coſterus*, *Stapleton*, and others of that Bran. But are not People commanded *to try the Spirit.* 1 Joh. 4.1. *and to prove all things, and to hold faſt that which is good.* 1 Theſ. 5.21. But how can they do this unleſs they ſearch the Scriptures? Let us than conſider it's our Duty, and make it our buſineſs to hear the Word read in Publick Congregations, and to read it frequently when we are in private. Let's both hear and read with

1 Tim. 4. 13.

Fox Acts and Mon. Q. M.

Catholica Eccleſia ſtatuit ne paſſim omnibus concedatur Scripturarum Lectio. Bellarm. L. 2. de verbo Dei.

with a ſerious reverential frame of Spirit: Let's in reading compare the Old Teſtament with the New, how the Old Teſtament abounds with Prophecies and Promiſes concerning *Chriſt*, and how the New Teſtament makes Performances of them.

2. The Word Preach'd.

2. As we muſt read the Word, ſo we muſt with due regard hear it Preach'd. The Word read is ſound and ſolid, and contains a ſincere Milk, but ſomething like the Milk ſuckt out of a Sucking Bottle, which through our weakneſſes and dull Apprehenſions may ſometimes be diſpirited: But the Word Preach'd is like the Breaſt Milk: It being deliver'd with Power, and *viva voce*, is like the Breſt Milk moſt Nutritive. Though God can work without means, yet ordinarily he vouchſafes his Bleſſing upon the Word Preach'd in the demonſtration of the Spirit and Power. The Preaching of the Word is call'd *the ſword of the Spirit, the Arm of the Lord, the Power of God unto Salvation, the Word of Reconciliation, It's an exact Critick of the thoughts, It divides between the Joynts and Marrow*: There's no ſuch exact Inquiſitor as the VVord Preach'd: It will find out a Sinner in the Croud and tell him *thou art the Man.* Though the Preacher knows nothing of ſuch and ſuch ſecret Crimes, whereof the Sinner is guilty (for

Eph. 6. 17. Iſai. 53. 1. Rom. 1. 16. 2 Cor. 5. 19. Heb. 4. 12.

on

no Man hath acquainted him with them, yet the word of God meets with the Sinner, and by the powerful Miniſtry of the word the moſt ſecret ſins are diſcovered, the moſt hidden works of darkneſs are brought to Light. Some, when ſuch ſins have been Preach't againſt, have diſcovered their Murthers Committed long before. The Power of the word hath ſo prevail'd that the moſt ſecret Sinner hath been diſcovered, and with a troubled Spirit hath addreſſed himſelf to the Preacher by acknowledging of his Sins, and begging Prayers and Counſels for his Souls edification. Neither Mountains nor Caſtles, neither Rocks nor Foretreſſes can be able to withſtand the conquering Power of the Word of God. If than we would get and increaſe Faith. We muſt attend at the Poſts of *Wiſdomes* Gate, and (as *Bartimæus* did) we muſt lie in the way where *Chriſt* comes by. We muſt wait at the Pool of *Bethſdah*, where the Angel will come and ſtir the Waters. We muſt neglect no Sermon, for that Sermon, for ought we know might be a means of our *Converſion* or *Confirmation*. The Apoſtle tells us, Rom. 10, 17. *Faith comes by hearing, and hearing by the Word of God.* Therefore if we would get Faith, we muſt attend with all reverence and dilligence unto the Mi-

niſtry of the Word. Faith is like Oyl to the Lamp, as it cauſeth it at firſt to give light, ſo by additions of ſupplies it keeps it Burning. Therefore let's neither abſent our ſelves from the Word read, nor from the Word preach'd. Both are Inſtruments to get and increaſe Faith.

3. The Word Meditated.

3. Both to reading and hearing let's joyn Meditation, otherwiſe we may looſe the fruit of our Labours. Meditation is the Spiritual Digeſtion of the Soul: It conſiſts in a *Communing with our own Hearts, a pondering*, a calling our ſelves to an account, and asking the Queſtion, *What have I done*: It's a ruminating, digeſting, a making what we hear or read our own by a particular application. 'Tis true the work is difficult, it is as it were the climbing up a great Hill, but it's exceeding profitable and comfortable. For this Meditation is a Divine Contemplation whereby we have a view and Proſpect of Eternity. It's the Wing of the Soul, by help whereof it ſoars aloft as high as Heaven. Wherefore that we may profit by the Word read and by the Word preach'd, we muſt exerciſe our ſelves ſeriouſly and frequently in this Divine art of Meditation. This was the frequent practice of *David* to Meditate on God *in the night watch*. He both Meditated on the Word of God and

Pſal 4. 4. Luk. 2. 19. Jer. 8. 6.

Pſ 63. 6. Pſ. 119.

on the Works of God. He awakened with God in the Morning, and lay down with him in the Evening by heavenly meditation. The Character he gives of a bleſſed Man is, that *his delight is in the Law of the Lord, and in his Law doth he meditate day and night.* This was *Iſaac's* practice *to meditate in the Field at the eventide.* He went out and ſequeſtred himſelf from other Company, that he might enjoy Communion with God. This then is the choice and excellent means for Chriſtians to thrive in Faith, Love, and all the Graces of the Spirit, and to be good Proficients in the School of Chriſt, when they addict themſelves unto frequent and ſerious Meditation.

Pſal. 1. 2.

Gen. 24. 63.

A Second External Means both of getting and encreaſing Faith is Prayer. Faith is worth the asking for: Let's then be earneſt and ſollicitous to the Throne of Grace to obtain it. Let's pray with the Diſciples, *Lord increaſe our Faith*; For he that hath true Faith is deſirous of acceſſions thereunto: He finds many things wanting in his Faith, and therefore he prays for daily Supplies and Augmentations. Let's pray as the Man in the Goſpel did, *Lord I believe, help my unbelief.* There may be the Root of the Matter, even true Faith in a Chriſtian, yet he is ſenſible of

2. Prayer is a means of getting & encreaſing Faith.

τὰ ὑστερήματα τῆς πίστεως. 1 Theſſ. 3. 10.

his Unbelief. He apprehends the remainders of Infidelity vexing him as a broken Bone, he meets ſometimes with Fears, Doubtings and Perplexities, diſtracting Thoughts, but theſe things are his Burthen and a Perplexity upon his Spirit. Herein conſiſts our Duty to be much in Prayer, that God would give us the Spirit of Faith. The Spirit is promiſed to thoſe that ask for it. And it's the Spirit that works Faith in us, and Prayer is an Inſtrumental means to get the Spirit. God promiſeth his Spirit, Luke 11. 13. & Matth. 7. 11. *He promiſeth to give good things to them that ask him*: which evidently ſhews that God by giving his Spirit gives all good things. Let's then be quickned to our Duty to pray in Faith, and to pray for more Faith, and then we ſhall be ſure to ſpeed, Matth. 21. 22. *And all things whatſoever ye ſhall ask in Prayer, believing ye ſhall receive.* Go then to God and complain of thy unbelieving Heart, mourn for it, be earneſt and importunate for Faith. As *Rachel* cryed out, *Give me Children or elſe I die*; ſo cry out Lord, give me Faith or elſe I am undone. Lord ſtrengthen my weak Faith; quicken my dull Faith: thus making our application to God in the Name of Chriſt, we ſhall receive a gracious Anſwer.

3. The

3. The Sacrament of the Lord's Supper is a great means to confirm our Faith: It's to be neceſſarily preſuppoſed that before we come to the Lord's Table we muſt have Faith, otherwiſe we cannot diſcern the Lord's Body. There is a great difference between the Word, and the Lord's Supper: For the Word both begets and encreaſeth Faith, but the Lord's Supper ordinarily encreaſeth Faith where it was begun before. The Sacrament is a Seal, and God doth not ſet his Seal to a Blank. An ignorant Perſon is as a Blank, and he hath no right to approach unto the Lord's Supper. An ignorant Perſon is more fit to go a grazing with *Nebuchadnezzar* amongſt the Beaſts of the Field, than to participate of the Sacramental Elements of Bread and Wine: exhibiting Chriſt Sacramentally to the Faith of true Believers. And profane Perſons are uncircumciſed in Heart. No uncircumciſed Perſon ought to participate of the Paſſover, neither may the uncircumciſed in Heart, any debauch'd ſcandalous Liver preſume to approach unto the Lord's Table. There was but one Man who came without a wedding Garment, and Chriſt found him out and doom'd him to Judgment. Such then as walk in their Pollutions, and with profane Hands and Hearts receive the Holy Eu-

3. The Sacrament of the Lord's Supper is a great means to confirm our Faith.

chariſt expoſe themſelves to dreadful Judgments both temporal and eternal, 1 Cor. 11. 28. *For he that eateth and drinketh unworthily, eateth and drinketh Damnation unto himſelf, not diſcerning the Lord's Body.* It's of abſolute neceſſity that we ſhould labour for Faith, pray for Faith, read the Word, hear it preached and meditate on it, that we may get Faith. And upon ſurvey of our Hearts and diligent Inquiſition, when we find our Faith weak and flagging we ſhould adde more unto our Prayers, and apply our ſelves to the ſealing Ordinance of the Lord's Supper. Sometimes we may not meet with God in the Word read: our dulneſs may not apprehend the manifeſtation of God's gracious Countenance unto our Souls. Therefore we muſt apply our ſelves to the Word preached: It may be through our inadvertency and diſtractions, we may not meet with God in the Word preached. Let's then fall upon our Knees in earneſt Prayer: It may be God may hide his Face from us. Some *Jonah* we muſt caſt over Ship-board, and then there will be a Calm: Some *Achan* muſt be ſton'd and then the Valley of *Achor* will *be a Door of Hope.* And to hearing, reading, and praying; let's with preparation receive the Holy Sacrament, Before we go thi-

Hoſ. 2. 14.

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ther let's do as the *Jews* did in caſe of Leaven; They firſt made diligent inquiſition, and took a Candle and ſearched every Corner throughout: Having found Leaven they caſt it out: And if they found none, they took a voluntary curſe upon themſelves, if willingly they left any Leaven in their Houſes. Let us go and do likewiſe: Let us light up a double Candle, *viz.* the Candle of the Word, and the Candle of our own Conſciences, then upon diſcovery of any Sin, let's loath abhor and caſt it out, and willingly allow our ſelves in no Sin. When we receive the Lord's Supper we either do, or I am ſure ſhould do ſo, even enter into a ſolemn Covenant to amend our Lives: And how much is our Faith ſtrengthened by the Reformation of our Lives? For Faith and Obedience, Faith and purification of the Heart go together, and cannot be ſeperated. Thus I have ſhewed both internal and external Means of getting and encreaſing Faith.

CHAP. XII.

Concluding with the sixth Use for Consolation.

Use 6. For Consolation.

AND now to put a period to this Treatise, I shall close with a Word of Consolation unto all true Believers, the adopted Children of God. They esteem Christ precious, his Ordinances precious, his Ministry, and all his Members precious, his Day, *i. e.* the Lord's day Sabbath, they esteem precious, and account it the delight of their Souls; to such as these I shall apply an Use of Consolation upon a double Ground.

1. Because they are precious in the account of Christ; hence they ground their Comfort.

2. From the choice and Fruits which they receive from Justification by Faith in Christ.

1. All true Believers are precious in Christ's estimation.

1. All true Believers are precious in Christ's estimation. Christ first prized and valued them, making them precious by

by the application of his precious Merits, before they knew how to prize him: Christ first loved them before they loved him. Now if a Creature, a Man, can set such an high price on Christ, after Christ hath enlightned him to discern his inestimable Dignity; O! how much more doth God the Father prize Christ his Beloved Son in whom he is well pleased? And if we honour Christ he will honour us. Let us therefore take a narrow view, and thence make a Judgment, how precious all true Believers are in the Eyes of Christ. This shall be evidenced in these four Demonstrations. 1. Christ gives precious Names unto all true Believers. 2. Believers have interest in Christ's precious Merit. 3. They have the precious influences of his Spirit. And 4. Christ assures them of a precious Inheritance of the Kingdom of Heaven. In all these respects it will abundantly be evidenced, *That all true Believers are precious in the estimation of Christ.* For a distinct enlargement of these Particulars.

SECT.

SECT. I.

Proving that Believers are precious in the account of Christ, and this is a ground of their Comfort.

Demonst. 1. THere are in Scripture several precious Names given by God the Father and God the Son unto all true Believers.

1. Believers have precious Names.

1. They have precious Names sounding forth Bowels of Affection.

2. Precious Names of Honour and Dignity.

1. Names of Affection.

1. Christ gives Believers precious Names full of Affection: He calls them *Children, Friends, Brethren, Brother, Sister, Mother, Sheep-Flock, Lambs*, Further yet, the Saints are called *the dearly beloved of the Lord*: *The Spouse of Christ*. From all those Names and affectionate Titles given unto the Children of God, may evidently appear how high they are in his estimation. Now then to wrong a Servant of Christ is to wrong his Friend, his Brother, his Spouse. And questionless Christ will Revenge those Injuries and Indignities which are offered unto his Servants.

Heb. Mat. 12. 50. Joh. 10. 28. Luke 12. 36. Joh. 21. 15. Jer. 12. 7. Gen. 24. 31. Cant. 12. 2

And

And as there are Names of Affection, so there are Names of high Honour and Dignity put upon the Saints, even the Living Members of the Body of Christ, for

2 Names of Honour and Dignity.

First they are call'd Gods peculiar Treasure. *Exod.*17.5. That (as a Learned Author obſerves) is call'd *Peculium*, which the Son and Heir of the Houſe hath of his own, beſides the right of his Fathers Inheritance, which he may diſpoſe of as he thinks good: So though the Earth be the Lord Chriſt's by right of Inheritance, yet he hath an intereſt in his Church above all other. Add further they are accounted Gods *Jewels*. Mal.3.17. Although vile and profane Perſons account Gods Children no better than the Off-ſcouring and Filth of the World, and no better than the Whitlings of Sticks, and the Filth that comes from the ſcouring of Pots, yet God eſteems them as his Jewels; and whoſe Judgment will you take the Judgment of the Wiſe Infallible Lord God, or the Judgment of fooliſh ſinful Men?

Abulenſis in Exod. 17. 5.

1 Cor. 4. 13. *Scobem aut Rumentum aut quicquid limando deteritur.* Budaus.

1 Cor. 4. 13. περικαθάρματα τῦ κόσμε *ſunt Purgamenta aut excrementa ſeu quæque de re immunda quas una*

2. They are accounted Kings and Prieſts unto God. *Rev.*1.5. When *Gideon* had *Zeba* and *Zalmunnah* his Captives he propounded this Queſtion unto them, *What manner of Men were they whom ye ſlew at Tabor?* They Anſwered, *As thou art, ſo were they, each one reſembling the Children*

of

fiat pura ne pecatur in metallis Scocii in uno aut olei fæces. Illyric.

of a King. Judg.8. 18. So will Christ ask the Question, who are they whom you, the Men of the World, Revile and Persecute? Who are they whom ye scorn and trample on? Are they vile, contemptible Persons? No they are Spiritual Kings and Priests, Persons Honourable in the accompt of God. And therefore as *Gideon* put *Zeba* and *Zalmunnah* to Death for killing his Brethren, so will God severely punish the Wicked of the World for all the Injuries and Persecutions, which they have done unto the Children of God. However Ignorant Profane and Malicious Men debase and scorn such as truly fear God, yet they are *precious in the Sight of God and honourable.* There are many complicated Epithets of Honour joyn'd together. 1 Pet.2.9. *But ye are a chosen Generation, a Royal Priesthood, a Holy Nation, a Peculiar People.*

Isa. 43.4.

3. They are accounted a Crown of Glory.

3. They are accounted a Crown of Glory, and a Royal Diadem, *Isai.* 62.3. God calls his People *his Glory.* Isai.46.13. *I will plead Salvation in* Sion *for* Israel *my Glory.* And the Saints are call'd *the House of Gods Glory,* Isai.60.7. More yet they are call'd *the Throne of Glory.* Jer.4. 21. What need I enlarge further? All Gods Children are *Saints, his Portion, his pleasant Portion, His Inheritance.* Other People are the Work

Col.12. Deu.32.9. Jer.12.10. Is.19.25.

Work of Gods hands, but *Israel* is *his Inheritance*. They are the Church, the Family, of the First-born, the Sons and Daughters of the Living God. In all these respects (and many more which might be mention'd) it evidently appears how pretious all Christs Members are in his estimation, and this is a singular ground of Consolation unto them.

Demon. 2. All true Believers have Interest in Christs Pretious Merits.

I proceed to a second Demonstration that all Believers have interest in Christs pretious Merits. Christs Redemption and Intercession: Christ's Blood, his Agony, his Sweating in the Garden, his Crucifixion upon the Cross, all these were for his People. Isai. 53. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities? The chastisement of our peace was upon him, and with his Stripes we are healed?* So that hence it evidently appears, that Believers, and they alone, have interest in Christs Merits, and enjoy the benefits flowing from them. They are his *Seed, the Church, his Body, his Members, his Redeemed ones, a Peculiar People.* For them Christ pray'd, *Joh.* 17. 9. For them Christ shed his Precious Blood: For them he became a Ransome and a Price of Redemption. For them he Died and Rose again: For saith the Apostle, Rom. 4. 25. *Who was delivered for our Offences, and rose again*

again for our Juſtification. And which is the higheſt Degree of Chriſts meriting for us: He took our Sins upon him by imputation, as the Apoſtle ſaith, the 2 *Cor.* 5.21. *For he hath made him to be Sin for us who knew no Sin, that we might be made the Righteouſneſs of God in him.*

Demon. 3. Believers have the Precious Influences of Chriſts Spirit.

A third Demonſtration is, That *Believers have the Precious Influences of the Spirit of Chriſt.* All true Believers do partake of ſuch Heavenly Influences as are from the Head ſhed down upon the Members. Now the Influences of the Spirit of Chriſt are diſcovered.

1. By the Graces of the Spirit, and the reſemblances whereunto the Spirit is compared.

1. For the Graces of the Spirit or Fruits they are mentioned, Eph. 5. 9. *Goodneſs, Righteouſneſs and Truth.* And a large enumeration is ſet down, Eph. 5.22,23. *Love, Joy, Peace, Long-Suffering, Gentleneſs, Faith, Meekneſs, Temeprance:* Every Grace is the Fruit of the Spirit. Now Chriſt as Head Communicates Grace to all his Members, and they receive according to their Meaſure and Proportion. There's in Chriſt a fulneſs of Wiſdom to Counſel, of Mercy to Pardon, of Righteouſueſs to Juſtify, of Holineſs to Sanctifie. And there's a derivation from the Root to the Branches.

Pro Legis gratia quæ præ-

Branches, Joh. 1.16. *And of his fulneſs have all we received and Grace for Grace.*

teriit gratiam Evangelii accepimus

hanc manentem & pro umbris & imaginibus veteris Teſtamenti gratia & veritas per Chriſtum facta eſt. Aug. Epiſt. 11.

2. Lets conſider the Reſemblances whereunto the Spirit is compar'd.

There are certain Metaphors mentioned in the Scripture, whereby the Properties and Influences of the Spirit of God are more evidenced, as for inſtance.

1. The Spirit is compared to a Fire.

1. The Spirit is compared to a Fire.

1. As Fire enlightens and gives Light to a whole Room; ſo the Spirit of God inlightens the underſtanding.

2. Fire aſcends, ſo where the Spirit of God is, there the affections are raiſed from Earth to Heaven.

3. Fire is Conſumptive, it burns Stubble, ſo doth the Spirit burn and conſume Corruptions.

4. Fire hath a penetrative vertue to creep into the pores of a combuſtible Body. So doth the Spirit penetrate the Windings and Diverticles of the Heart: The Spirit ſearcheth the Reins and diſcovers the moſt hidden things.

5. Fire doth inflame and transform things into its own nature: It makes combuſtible matter like it ſelf: So the Spirit of God fills the Soul with a Divine Ardour

Ardour. It's called the *Spirit of burning*, Iſa. 4. 4. where the Spirit of God comes it purgeth away the Droſs of Corruptions by the *Spirit of Judgment and by the Spirit of Burning.*

2. The Spirit is compared to Water.

2. The Spirit is compared unto Water. In Water there's a quenching and purifying Property.

1. Water hath a quenching Vertue.

1. In Water there's a quenching Property. Water quencheth Fire, at leaſt abates and cools the heat; ſo where God's Spirit comes, it ſometimes quencheth the heat of inordinate Paſſions, and ſometimes abates cools and moderates the heat of them; God's Spirit is a Spirit of Meekneſs. A Man's own Spirit is a boiſtrous Spirit, which upon any diſguſt is all in a Flame. But God's Spirit extinguiſheth the heat of Fury and Anger. When Chriſt bad the raging Sea be ſtill, there was a great Calm: ſo when the Spirit of God comes into the Spirit of Man it becalms all the Affections, it ſets them in order and fixeth them upon the right Objects. Philoſophers write, *De ſedandis affectibus*, and yet they are meer Strangers to that Meekneſs which is one of the Beatitudes, Mat. 5. 5. *Bleſſed are the meek for they ſhall inherit the Earth.* That is Meekneſs in a Theological acceptation, which moderates Anger and keeps it within juſt bounds, when there are cauſes

ses of provocation. To know when to be angry and when to be meek is a great Point of Wisdom. To be zealous in the cause of God, and meek in a Man's own cause is well beseeming a Christian. Wherefore *Luther* speaking of a right placed Anger or Zeal, saith, *It's the best Gift of God.* But when Men are transported with Passion, like the Lunatick in the Gospel rending and tearing themselves, or like Cities without Gates or Bars, or like Waters that will keep in no Banks, or like Fire that flames higher and higher: O what necessity is there of the cleansing Vertue of the Spirit of God: Which as Water quencheth flames of Fire, so it quencheth the flaming Fury of exorbitant Passions, and brings a Man into a sedate and composed frame of Spirit.

Ira in suo loco est optimum Dei Donum. Luth.

2. Water hath a cleansing Vertue.

In Water there's a purifying and cleansing Property. Water casts out Garbidg and noisom Carrion. And as Water cleanseth bodily filthyness: so the Spirit of Christ cleanseth from filthyness of Flesh and Spirit, (*i. e.*) both outward and inward defilements. Where the Spirit of God takes it's habitation, it ringeth and washeth all clean; what's filthy and noisom it throws out; For God's Spirit will not cohabit with a Cage of unclean Birds, and noisom Lusts. We read that *Elias*, Christ's

Fore-runner, was like *a Refiners fire, and like Fullars Soap.* As the Refiner purgeth out Droſs, ſo doth the Spirit of Chriſt purge out Sin and Corruption: and as the Fullers Soap ſcours, waſheth, and cleanſeth the Cloth and makes it pure and white: ſo doth the Spirit of Chriſt purify and cleanſe the Soul. At Chriſt's transfiguration we read, Mark 3. 3. *And his Rayment became ſhining, exceeding white as Snow: ſo as no Fuller on Earth can white them.* From this compariſon it's intimated that although other Fullers can make Garments white and clean, yet no Fullers Soap can make the Cloth ſo white and clean, as the Blood of Chriſt can purify and cleanſe the Soul.

Mal. 3. 3.

3. The Spirit is reſembled to Ointment.

A third compariſon of the Spirit, (whereunto it's reſembled) is Ointment. The Properties of Ointment are,

1. To ſupple and aſſwage Humors in the Body: ſo doth the Spirit of Chriſt aſſwage and bring down all proud ſwelling thoughts. High Inclinations are caſt down by the Spirit of God. The hard Heart is molified and of inſenſible it becomes ſenſible, and of ſeared it becomes tender and apprehenſive of Sin.

2. Ointment hath a penetrating Power to paſs through the Pores, and diffuſe it ſelf through every Pore of the ill affected part: So where there is the Unction of the

the Spirit it openeth the Eyes, ſubdues the Will, raiſeth the Affections, enlargeth the Heart. Hence ſaith the Apoſtle, 1 Joh. 2. 20. *But ye have an Unction from the Holy One, and ye know all things*, i. e. *All things needful for Salvation.* And this Unction is an abiding Unction, ver. 27. *But the anointing, which ye have received of him, abideth in you, and ye need not that any Man teach you, that is, they need not, that any ſhould teach them any new Opinion*: Let them retain thoſe Principles wherein they have been taught; and ſtick cloſe unto them.

3. Ointment hath a refreſhing and comforting Vertue. Ointments as they make way for the emiſſion of all noxious Humors, ſo likewiſe for the free paſſage of all Vital Spirits, which do enliven, refreſh and comfort the Heart. Hence we read that *Oil makes the Face to ſhine.* And it's called *the Oil of Gladneſs*, and *the Oil of Joy*: So the Spirit of God is a Spirit of Conſolation, call'd *the Comforter*; *A Comforter that may abide with us for ever.* In all out Troubles, if we can get God's Spirit for our Comforter, we ſhall chearfully rejoice in Tribulation. The Queſtion was propounded to *Job*; *Are the Conſolations of God ſmall with thee?* So it may be ask'd, Are the Conſolation of God's Spirit ſmall

Pſ. 104. 15. Pſal. 45. 7. Iſa. 61. 3. Joh. 14. 25. Joh. 14. 16

Job 15. 11.

with thee? No questionless; for they abound in *Comfort*. The Illapses, Influences, and *Communications* of the Spirit of God in comforting the Afflicted; binding up the Broken-hearted, refreshing the Languishing, raising up those that are Fallen, strengthning the Weak; all these set forth abundantly the singular benefit of Divine *Consolations* flowing from the Spirit of God.

Demon. 4. Believers have a Precious Inheritance.

A fourth Demonstration that Believers are Precious in the sight of Christ is, because that Christ assures them of a Precious Inheritance in the Kingdom of Heaven. Heaven is *Christs* Purchase, and by vertue of *Christs* Purchase it becomes the Saints Inheritance. The Tenure whereby the Saints hold is *in capite*, in their Head, *Christ*. Now for their full assurance there's a threefold Title whereby true Believers lay claim to Heaven, viz. *By Promise, Donation, and Possession.*

1 Title by Promise.

1. By Promise; *Christ* hath promised Heaven unto his *Children*. Amongst many I shall select a few excellent Promises, one is Joh. 14. 23. *In my Fathers House are many Mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto my self, that where I am, there ye may be also.* Another

nother Promiſe is, Matth. 19. 28. *Verily I ſay unto you that ye which have follow'd me in the Regeneration, when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, Judging the twelve Tribes of* Iſrael. A third Promiſe is, Matth. 19. 29. *And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, ſhall receive an hundred fold, and ſhall Inherit Everlaſting Life.* The meaning is not, that all theſe things ſhould be made up in kind, that he ſhould receive ſo many Fathers, Mothers, and Siſters, in the room of them, but the meaning is, that he ſhall receive *Chriſt* and Everlaſting Life, which is his Purchaſe, and is infinitely more worth than all the World.

A ſecond Title which Believers have to Heaven, is a Title of Donation. Eternal Life is the gift of *Chriſt*, as may appear, Joh. 10. 28. *And I give unto them Eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hand.* Further *Chriſts* Donation is evident, John 17. 22. *And the Glory which thou haſt given me, I have given them*: Heaven is *Chriſts* Gift, and there is no merit, nor any thing in the Creature to procure God to beſtow his great Gift, for ſaith our Saviour, Luk. 12. 32. *Fear not little Flock, for it is your*

2. Title by Donation

Fathers good Pleaſure, to give you the Kingdome. But though we cannot merit Heaven, yet we muſt be conſtant and conſcientious in the performance of our Duties, we muſt repent, believe and be zealous to do good works; and to ſuch as are faithful unto Death, the promiſe will be made good unto them. Rev. 2. 10. *I will give thee a Crown of Life.* It's true that Salvation is a free Gift, and Heaven is the purchaſe of *Chriſts* Blood, yet our Duty is *to work out our own Salvation with Fear and Trembling*, Phil. 2. 12.

3. Title by Poſſeſſion.

A third Title to Heaven is that of Poſſeſſion. Joh. 3. 36. *He that Believes in the Son hath Everlaſting Life.* A Believer hath ſuch an aſſurance as preſent Poſſeſſion can give him. For the Word of God is his aſſurance: He hath a Witneſs, 1 John 5. 10. *He that believes on the Son of God hath the Witneſs in himſelf.* And he hath both Sealing and Earneſt, Eph. 1. 13, 14. *Ye were Sealed with that Holy Spirit of Promiſe, which is the Earneſt of our Inheritance.* The Sealing of the Spirit is Aſſurance, the Earneſt is part of Payment, or ſome firſt fruits of the Harveſt, ſo than to have a Title of Promiſe, Donation, and Poſſeſſion muſt needs be a ſtrong Title.

Queſt.

Queſt. *But the Queſtion hence will be moved whether any can be aſſured of their Salvation in this Life.*

Anſw. To this I Anſwer, That ſome have been aſſured, and others may be aſſured.

1. Some have been aſſured as *Job*, c. 19. v. 25. *I know that my Redeemer liveth*; and *Paul*, Gal. 2. 20. *Who loved me and gave himſelf for me.* And 2. Why others may be aſſured of their Salvation in this Life. For in thoſe Beautitudes mentioned, *Math.* 5. If upon ſerious ſearch and Examination, a Believer can conclude that he is poor in Spirit, pure in *Heart*, &c. Thence he may infer, that he is in a ſtate of Bleſſedneſs.

Likewiſe the Scriptures give ſeveral diſtinguiſhing Characters, whence we may evidence the aſſurance of Salvation.

One is love to the Brethren, 1 Joh. 4. 14. *We know that we have paſſed from Death to Life becauſe we love the Brethren.*

Another Character is the loving of Chriſts appearing. The Apoſtle ſpeaks not only in his own name but alſo in the name of all Saints. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that Day, and not to me only but unto all them that love his appearing.* 2 Tim. 4. 8.

A third Character is effectual calling: If we make our calling ſure, thence we may be aſſured of our election. 2 Pet. 1. 10. *Wherefore the rather Brethren give diligence to make your calling and Election ſure.*

Theſe may ſuffice for the Trial of the Grounds of aſſurance.

But we muſt know.

1. That many Precious Servants of God may for a time want the ſence of Gods favour, and be at a loſs for aſſurance. Pſ. 10. 1. Pſal. 88. 5. *David* complains of Gods hiding his face from him: And ſo did *Heman* complain that he was *free among the Dead, like the Slain in the Grave, whom thou remembreſt no more.* And he likewiſe expoſtulates the caſe with God, *why hideſt thou thy face from me?* Gods Children are always in a ſafe condition, yet they are not always apprehenſive of their ſafety. Sometimes they are under Deſertions, and Withdrawings of Gods Countenance. A Child Iſa. 50. 10. of Light may walk in Darkneſs. Comfort may be near him, and yet he may not diſcern it, as *Mary* could not ſee Chriſt for Tears in her Eyes.

2. Aſſurance admits Degrees, ſometimes it's more ſometimes leſs. The beſt are not always at a ſtand: Upon ſtrict Inquiſition in their Hearts, they find cauſe of

of Humiliation, and walking heavily. The remembrance of an old Sin may cause a great damp and sadness upon the Heart.

3. Assurance may be a long time before it be obtained. There will be long searching the Heart, fighting against Sin, Fervent and Assiduous Prayer, a great deal of combating against the Flesh. A Holy Martyr could not get assurance till he came to the Stake, at last he told his Friend, *O Austin he is come, he is come, he is come!* Glover. Act. Mon. 2. M. days.

4. Notwithstanding there may be assurance, yet sometimes Doubts and Troubles may arise in the Spirit, upon Apprehensions of Gods clouding his Countenance, and upon Apprehension of the difficulty to get rid of some secret Sin.

Quest. *But what's our Duty.*

Answ. 1. Allow thy self in no Sin, be it ancient, customary, beloved, or secret, away with it. The hankering after any beloved Sin, the delay of executing Justice upon it, may break thy peace, and hinder thy assurance. Wherefore give no quarter to *Benhadad*, nor to *Agag*: Make a League with no *Gibeonite*. Foster no *Dalilah*, no *Herodias*. Throw *Jonah* over Shipboard that's the way to make the Sea calm. Stone *Achan*, that's the way to Direct. 1.

make

make *the Valley of* Achor *a door of Hope*: Brain *Goliah*, a Champion Sin, and than other Sins will sooner be vanquished, as the *Philistines* were when *Goliah* was destroyed.

Hos. 2, 14.

Direct. 2. Make it thy business to clear up thy evidences.

2. Make it thy serious business to clear up thy Evidences for Heaven? Examine whether thou hast Christ formed in thee, whether the new Creature is manifested in thy understanding to know God, in thy will to obey God, in thy affections to love him, in thy Heart, and Life, whether they are inlarged to run the ways of Gods Commandments, search and examine whether Sin be mortified and the Body of Sin Crucified, Whether thou art Justified by the Bloud of Christ, and Sanctified by the Spirit of Christ, whether thou art Redeemed from thy vain Conversation: upon such a serious Inquisition into thy Heart assurance may be obtain'd.

Direct. 3. Let not thy hold go.

3. If thy Evidences be dim, and thou canst not read them; yet let not thy hold go: What thou wantest in Evidence, make up in Adherence to, and recumbance and reliance on God. Thus did *David* under Disertions. Ps. 42. 11. *Why art thou cast down O my Soul, and why art thou disquieted within me? Hope thou in God for I shall yet Praise him, who is the health of my Countenance and my God.* And thus

thus did *Job* behave himſelf amidſt all his Afflictions; Job 13.15. *Though he ſlay me yet I will truſt in him.* And ſuch as are in a dark condition, who apprehend not the light of Gods Countenance, they are exhorted to truſt and ſtay upon God. Iſa. 50.10. *Who is among you that feareth the Lord, that obeys the voice of his Servant, that walketh in Darkneſs and have no light: Let him truſt in the Name of the Lord, and ſtay upon his God?*

Direct. 4. Be frequent and fervent in Prayer. Gen.

4. Be fervent and frequent in Prayer. *Rebekkah* when there were ſtruglings in her Womb, went to enquire of God. *If it be ſo, why am I thus?* So amidſt the Troubles Fears and Tumults of thy Spirit exerciſe Prayer. If Gods Countenance be clouded pray with *David, Reſtore unto me the Joy of thy Salvation.* Pſ.51.12. Thou wanteſt aſſurance and art troubled upon the ſuſpenſions and hidings of Gods Countenance, thy duty is to be an earneſt Solicitor unto the Throne of Grace, and pray that *the Lord would lift up the light of his Countenance on thee,* Pſ.4.6. Great things are promiſed, *Ezek.* 36. viz. *Sprinkling of clean Water,* v. 26. *A new Heart, the Spirit,* 27. *Security,* 28. *Plenty and Fruitfulneſs,* yet God expects and requires the Prayers of his Children. Ch. 36.37. *Thus ſaith the Lord God, I will yet for this be enquired*

enquired of by the House of Israel *to do it for them.* If than we would obtain assurance of Gods Love, we must pray much, and joyn Fasting and Watching with Prayer.

Ps.63.3. *Gods loving kindness is better than Life,* therefore we must pray for it, and labour to get assurance of Gods love unto our Souls. How welcome was *Samuel* to *Hannah* being the *Child* of her Prayers. And oh how highly valued will assurance be to him who hath obtain'd it in answer to his Prayers? Wait than and pray, continue instant in Prayer. And to Prayer joyn Hearing, Reading, Meditating, and receiving of the Lords Supper: And when once thou hast got it, be sure thou be thankful and watchful. Take heed of the least Sin. The least crum of Leaven must be cast out. A Servant being incouraged by more wages hath more strong Obligations on him to serve his Master with more diligence and Fidelity. Assurance and Manifestations of Gods love to a Christian are Ingagements to excite him to a more humble, holy, and close walking with God. The more mercy he recieves, the more he is ingaged to a faithful performance of his Duty. Whatever Manifestation of love is given unto thee know that thou ought to be more thankful and fruitful in every good work. The

Apostle

Apostle Writing of the Blessed Vision, 1 Joh. 1. 2. *For we shall see him as he is*; infers our great Duty to be reduced unto Practice. v. 3. *And every Man that hath this hope in him, purifies himself even as he is pure.* The pure in Heart are Partakers of the Blessed Vision. *And without Holiness no Man shall see the Lord.* Let's then follow after Holiness. If ever we hope to be happy hereafter, we must here be Holy. No Holiness no Happiness. Matt. 5. 8. Heb. 12. 14.

SECT. II.

Containing the Fruits of Justification, which are a Ground of the Believers Comfort.

HAving proved the first Ground of the *Comfort* of Believers, because *they are Precious in the esteem of Christ.* I come now (and with this Section I shall conclude)

To lay down a second Ground of Believers *Comforts* drawn from the *Fruits of Justification.* And they are set down, Rom. 5. 1, 2, 3, 4. *Therefore being Justified by Faith*

Faith, we have Peace with God, through our Lord Jesus Christ, by whom also we have access by Faith unto this Grace wherein we stand, and rejoice in hope of the Glory of God. And not only so, but we Glory in Tribulation, also knowing that Tribulation worketh Patience, and Patience Experience, and Experience Hope.

There are six special Fruits of Justification by Faith mentioned as so many Daughters of that Mother; or as so many Precious Fruits growing on that Tree. And they are Peace, Access, Joy, Hope, Patience and Experience. These I shall inlarge particularly and so finish the Treatise.

1 Peace with God.

1. By being Justified by Faith we have Peace with God. We have sweet tranquility and security upon our Spirits. What though Men Condemn and the World Persecute us? What though troubles come as violently as Waves in a Storm, dashing upon us with more renewed fury? Yet Peace with God and security of Conscience will quiet our Spirits, and comfort us amidst discontents, and fortifie us against *Euroclydons* and most Tempestuous Storms. When God Justifieth who can *Condemn*? When God speaks Peace, who can speak Trouble? It's a grand incouragement, notwithstanding Troubles come thick and three-fold, that in *Christ*, we have Peace. He is our Peace

Peace and Peace-maker, and Reconciler. However the World Storm, yet *Christ* becalms the moſt Blaſting Winds. *Theſe things* (ſaith he) *I have ſpoken unto you that in me ye might have Peace: But in the World ye ſhall have Tribulation, be of good chear, I have overcome the World.* We ſhould indeavour after the things that make for Peace, and (as the Apoſtle Commandeth) *If it be poſſible as much as in you lies, live peacable with all Men.* But ſome are of ſuch implacable Spirits, as will never be at Peace, and of the ſame malitious temper with *David*'s Enemies, who *when he was for Peace, they make themſelves ready for Battel.* Yet here's a ground of of ſingular *Comfort*, that we have Peace with God, and this will make amends for all. For ſaith the Apoſtle. *What ſhall we then ſay to theſe things? if God be for us, who can be againſt us?* Wherefore let's labour to get and keep Peace with God, and a good *Conſcience.* Peace within will ſupport and quiet us againſt all Troubles without, as *Aarons* Rod ſwallowed up the Rods of the *Ægyptians.*

John 16. 33.

Rom. 12. 18.

Pſal. 120. 7.

Rom. 8. 31.

2. Another Fruit of Juſtification by Faith, *is Acceſs unto God.* Sin ſets Bars againſt us, and hinders our Acceſs unto the Throne of Grace: But *Chriſt* breaks the Barrs and gives us Admiſſion. We are led

2 Acceſs unto God.

Rom. 5. 2.

led by the hand of Christ unto the Father.

Rom. 5. 2. Οἱ καὶ τὴν προσαγωγὴν ἐσχήκαμεν.

The Original Word imports as much. This Manuduction or leading of us by Christ unto the Father is a great Privilege. Hereby we are admitted into the presence of the great King. None might presume to come into the Court of *Ahasuerus*, unless the King held out to him the golden Scepter. Behold Christ hath purchased this Privilege of the King of Kings to hold forth his golden Scepter, and admit Believers into his presence. Hence a Believer enjoys a sacred Communion with the Father, Son, and Holy Ghost, and hath freedom to make his request known in Prayer and Supplication. What then remains but that we should make use of our Privilege, and reduce the Apostle's Precepts in continual Practice, Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

3. Joy.

A third Fruit of Justification by Faith is Joy, and this is Joy in the Lord, or a spiritual Joy in believing. The sence of God's Love: The apprehension of his reconciled Countenance: The Believers Interest cleared up that he hath *a new Name, a white Stone, and the hidden Manna* rejoyceth his Heart more than the Fruition of all the Honours, Pleasures and Profits which

which the Universe can afford. When God speaks to the Soul, and saith, *Thy sins are pardoned*, this is the most joyful and welcome day that ever a Believer saw. The good Hearers received the word with Joy, and brought forth Fruit with Patience. Amidst great straits and exigencies the Church discovers an heroical Resolution; *Yet will I rejoice in the Lord, I will Joy in the God of my Salvation.* Hab. 3. 18. Amidst multiplicity of rolling troublesome Thoughts, the Psalmist takes ground of encouragement, Psal. 94. 19. *In the multitude of my Thoughts within me, thy Comforts delight my Soul.* A Believer's Joy acts extraordinarily; that which extinguisheth the Joy of a Carnal Man, is Fewel to enkindle the Joy of a Godly Man; For (saith the Apostle) *And not only so, but we glory in Tribulation also.* Rom. 5. 3. καυχώμεθα ἐν ταῖς θλίψεσιν. A Believer accounts it all *Joy, when he falls into divers Temptations.* Jam. 1. 2. He kisseth the Rod that beats him, and with a Martyr bids welcome to the Cross of Christ, and with the Apostles, *rejoice that they were counted worthy to suffer shame for the Name of Christ.* Acts 5. 41. O! what Joy doth Faith bring to Believers in all their Sufferings! so that scoffs and reproaches they account their Honour, whips and tortures fears of Martyrdoms. Though a Believer be tost up

and down with boistrous Waves and Tempests, he can see Christ by the Eye of Faith: Though his Body be tormented upon the Rack, yet he can see Christ his Comforter; Though his Name be trampled on upon Earth, yet he rejoiceth that his Name is written in Heaven.

4. Hope. A fourth Fruit of Justification by Faith is Hope: and this is the Anchor of the Soul. Were it not for Hope, the Heart would break, in the days of *Jacob*'s Troubles. But days of *Jacob*'s Troubles are days of *Jacob*'s Hope. When *Ezra* and the People were full of grief and perplexities, because the Holy Seed had mingled themselves with Heathens, and were unequally yoaked with strange Wives, but notwithstanding Hope was left, *quasi dubi: post naufragium*, Ezra. 10. 2. *Let now there's Hope in* Israel *concerning this thing.*

Rom. 8. 24. *By Hope* (saith the Apostle) *we are saved.* When Spoilers come, a Believer is a Man of Hope. Whatever they take from him, yet they cannot take away his Hope. Amidst Clouds of Darkness his Hope is, *That the Sun of Righteousness will arise with healings under his Wings.* He hopes against his Reason: Though Sense fails, and Reason be non-pluss, and all humane Confidence seem to be broken, yet the hope of

a Believer abides like the Bow of *Jonathan* firm in it's ſtrength. A Believer hath hope for his Helmet. For (ſaith the Apoſtle) *putting on the Breaſt Plate of Faith and Hope, and for an Helmet the hope of Salvation.* Let's then make God our hope, as the Prophet *Jeremy* did: Jer. 17. 17. *Thou art my hope in the Day of evil.* Let's apply *Jeremys* Reſolution, with *Jeremys* Affection. Lam. 3. 24. *The Lord is the Portion of my Soul, therefore will I hope.* 1 Theſſ. 5. 8.

A Fifth Fruit of Juſtification by Faith is Patience. *In your Patience* (ſaith Chriſt) *Poſſeſs ye your Souls.* There's an abſolute neceſſity of the Grace of Patience, for ſaith the Apoſtle, *ye have need of Patience, that after ye have done the Will of God, ye might receive the promiſe.* Were it not for Afflictions there would be no Tryal of Patience: But Afflictions and Sufferings trie a Believers Patience. When Enemies make long Furrows on the back of the Righteous, when the Viſion is dark, and the Chariot Wheels of deliverance drive heavily, when expectations (though highly raiſed) are diſappointed: In a Word, when Troubles, Loſſes and Perſecutions come, and fear upon fear, and one danger upon the Neck of another, as one Wave of the Sea follows another, 5 Patience Luk. 21. 19. Heb. 10. 36.

then, O! then, what necessity is there of the exercise of the Grace of Patience, Submission and Resignation of our Wills in all things unto the Will of God: A waiting Patient frame of Spirit is prepar'd to undergo Hardships and Sufferings, with Courage and Alacrity. If then Faith and Hope begin to flag, let Patience interpose. A Believer makes not hast. He dares not prescribe to God, nor limit the Holy one of *Israel*. When God hides himself, our Duty is to continue waiting. Isa. 8.17. *And I will wait upon the Lord that hideth his Face from the House of* Jacob, *and I will look for him.* There's the exercise of Faith and Patience. Let us then immitate those, who through Faith and Patience have Inherited the Promises. Let Faith and Patience hold out, and whatever Pressures are upon us, they will either be removed or else be made more easy for us to bear them?

6. Experience. The best and last Fruit is Experience. If *Christians* Treasured up their Experiences, and brought them forth upon variety of emergencies they might live more comfortable Lives than they do. Faith makes much Use of Experience, and puts a *Christian* upon a serious review of Gracious Passages of Providence, and thence draws

Groans

Grounds of *Confolation*. As for Inſtance (ſaith a Believer) I have been bewildred with Troubles on every ſide, and then God delivered me. I have been at the brink of the Grave, and then God delivered me. I have known a pinching ſeaſon, and a great ſcarcity, then God kept me alive even in a time of Famine, and made Proviſion for me. I have been delivered from *Satans* Temptations, and from my own *Corruptions*, I have been delivered from Enemies within me, and Enemies without me. I have eſcaped Fire when others have been a *Taberah*. I have eſcaped Peſtilence when Thouſands fell beſides me, and ten Thouſands at my Right Hand: I have eſcaped the Sword when many have been numbred to the Sword. Thus then let me infer, O how thankful ought I to be to God for all his Mercies, and O what cauſe have I to truſt and depend on him, and conclude that the ſame God Omnipotent Reigneth, as Good, as Gracious, as Merciful, as ready to help as ever, and therefore the experience of former Mercies ſhould ingage me to depend on God for the Future. When *David* was to encounter with *Goliah*, he aſſum'd a ſtrong ground of Incouragement from his own Experience. 1 Sam. 17. 36. *Thy Servant ſlew both the Lyon and the Bear, and this Uncircumciſed*

cised Philistine shall be one of them, seeing he hath defied the Armies of the Living God. Let's Write down our Experiences of Gods dealing with us, and let's comfort our selves with this consideration, *that God is in Heaven still.* There's no deficiency in the All-sufficient God: His Hand is not shorned that it cannot help, his Ear is not heavy that it cannot hear. Put then all these Fruits of Justification togegether, and labour to be abounding and fruitful in them. Now for a close of all, I heartily desire that the Promise may abide on all our Hearts, and our profiting may appear, that so I may comfort others with those Comforts wherewith I my self have been comforted. I know (and I acknowledge) that there are many Practical Treatises in Print (and I wish there were more) And I acknowledge that of *Solomon*, to be an undoubted truth. Eccles. 12. 12. *Of making many Books there is no end.* Yet if I can by this Treatise, or what I have formerly Written be Instrumental for the Spiritual good of any one Christian, I shall account it a great incouragement to add greater Labours and further Pains, hoping that something may leave a deep impression on the Hearts of Readers, that their Souls may thrive thereby. The design I endeavour and desire to drive at in

Wri-

Writing is this, that my self and others may be made better; my Conclusion therefore of all shall be in the Words of that most excellent Father St. *Bernard*,

Therefore are all Books Written, that one Book of the Conscience may be amended.

FAXIT DEUS.

FINIS.

FINIS

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